

"We do not take possession of our ideas but are possessed by them.
They master us and force us into the arena,
Where like gladiators, we must fight for them."—HEINE.

The ARENA

EDITED BY
B. O. FLOWER.

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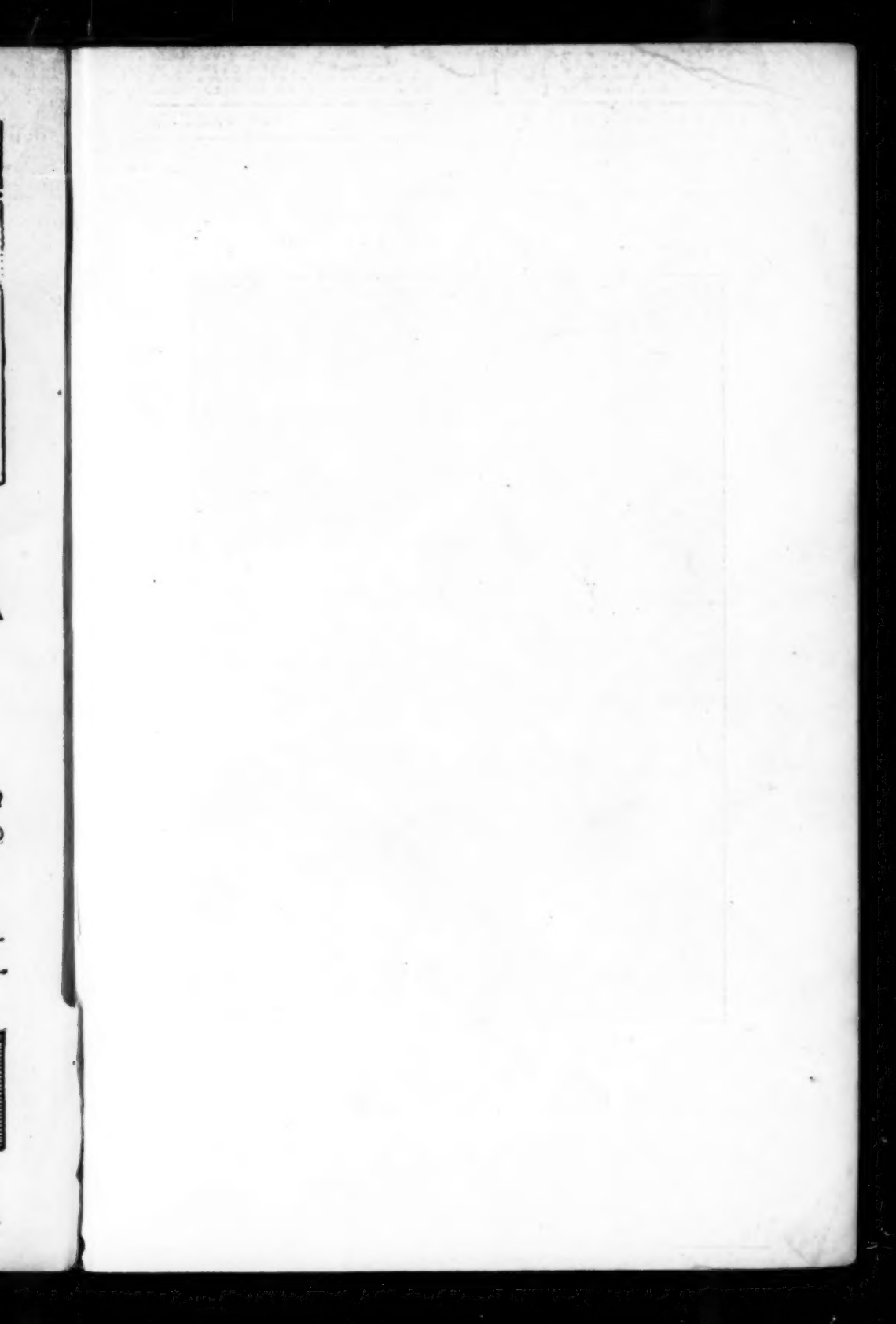
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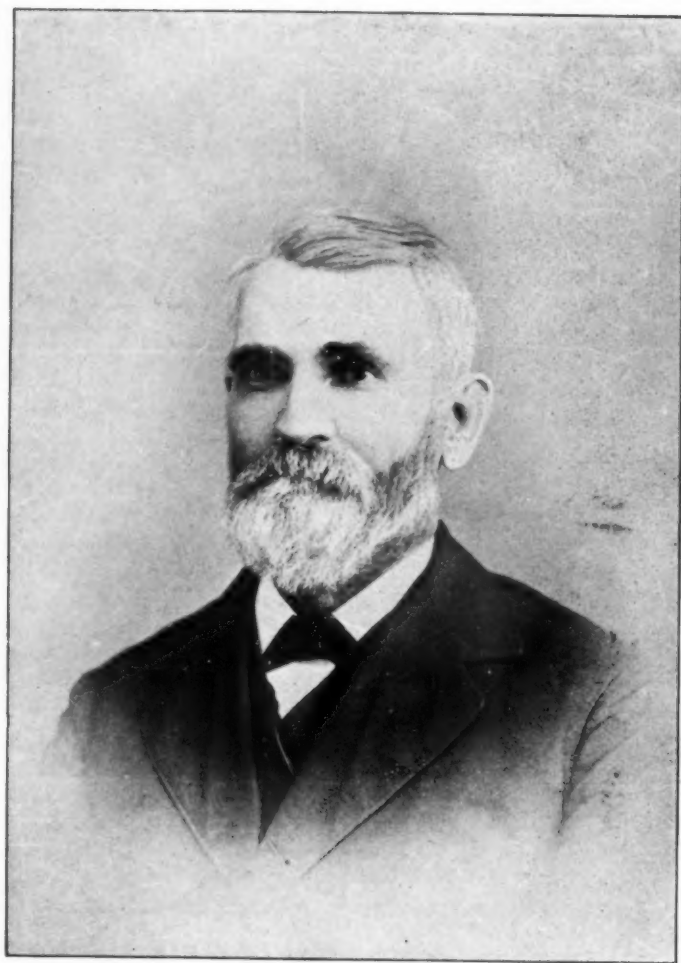
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THE ARENA.

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THE VALUE OF HYPNOTISM AS A MEANS OF SURGICAL ANÆSTHESIA.

BY JAMES R. COCKE, M. D.

THE one thing that differentiates our modern civilization from the civilizations of the past is the general diffusion of knowledge among the masses. With our advances in specialism there goes hand in hand the advancement in general knowledge by the people. The great reforms in politics, medicine and religion have almost without exception been caused by popular need as expressed by its pronounced demand.

In writing this article I hope to meet the popular demand for more extended knowledge upon the subject of hypnotism. So many absurd and vague notions about hypnotism are current at the present day, that I will first make my own ideas clear as to what the hypnotic state really is.

The hypnotic state is that condition of mind in which it is so dominated by an idea that all or part of the manifestations of consciousness may be subjugated to the idea, even to such an extent that consciousness itself will be absorbed by the predominating suggestion. There are a number of ways of inducing the hypnotic state. Different degrees of this state can be produced, according to the means employed to impress the psychic life of the patient.

If I wish to hypnotize a patient I have him look fixedly at a bright object held about fifteen inches from the eyes. I tell him that he must look fixedly and think only of the object at which he is looking. Holding a bright coin in one hand,

I place the other hand on the wrist of the subject over the radial artery and watch the pulse carefully. If the subject is a good one, in from three to four minutes the heart will beat more rapidly, the pulse will become bounding, and the pupils of the eyes will dilate. When the changes take place in the pulse and pupils, I tell the subject that I will absorb his consciousness, that his eyelids are growing heavy, and that he feels the warm blood coursing through his veins. I insist then that he cannot hold his eyelids open, and command him to close them. Gently stroking his right hand, I tell him it is growing numb. I suggest to him that his limbs are growing heavy, and that I am still absorbing his consciousness. Then I command him to sleep. If the hypnotism is successful, he will breathe deeply, and his face will have a peculiar, set expression.

I then begin testing the sense of touch, either by a sharp instrument, or better by two small wire brushes connected with the poles of a Faradic battery. If the patient is thoroughly hypnotized he will not respond even to quite a severe shock from the battery. If I wish to hypnotize him sufficiently to perform a surgical operation, I continue to suggest to him that he is unconscious, until, placing the electric brushes over the supra orbital nerves (just over the eyebrows), the electricity will not cause him to evince pain. When this region is insensible to pain, it is then safe to operate.

Many writers upon hypnotism have divided the hypnotic state into three stages. I think this division is unwise, for there are a number of mental stages vaguely classed as hypnotic, and any arbitrary division of them will frequently mislead the operator.

In the article written by me for the December number of THE ARENA, I stated that only a certain number of people were susceptible to hypnotic suggestion. I wish to modify that statement, for I have found that a much larger number of people than I supposed could be hypnotized, if only I could obtain from them six to eight minutes' absolute volitional obedience. Let me make myself clear.

Take any man, let him look you squarely in the eyes, and command him to begin rotating his hands; tell him to increase the speed, and speak to him very rapidly; if this is continued, the pupils of the average man will dilate in about

six minutes', and, in from eight to twelve minutes, a more or less profound degree of hypnosis will be induced. Since the first of last January I have tried this method upon about fifty people, and found that whenever they would give me six minutes' volitional obedience, I could induce the hypnotic state in the following six or eight minutes. In other words, I believe and hope to prove by experiment that a very large number, say ninety per cent, of all upon whom it may be tried can be hypnotized in a greater or less degree if they will give the hypnotist a few minutes' volitional obedience. If I am right, this will make hypnotism applicable in a great many ways which are not known at the present time.

The hypnotic state can also be induced by a person looking at his own eyes reflected by a mirror, into rippling water, or by looking at a couple of rapidly revolving polished metallic discs.

I believe from experience that hypnotism can and will supply the place now held in medicine by morphine and other opiates, in at least from seventy-five to eighty per cent of all the cases in which these or similar drugs are now used. The question is often asked me both by medical men and laymen, if hypnotism is as injurious as morphine and other opiates, to say nothing of chloroform, alcohol, ether, laughing gas, etc. I will make the matter clear by describing very briefly the action of some of these drugs.

Morphine is the drug generally used for the purpose of allaying acute pain. To its disagreeable and injurious effects, thousands of people in this and foreign lands can testify. Who has not felt the terrible nausea in about eight or twelve hours after taking the drug by the mouth or by a hypodermatic injection? Alas, we all know too well the brilliant intellects which have been clouded or rendered useless by this magic drug. But leaving out the danger from the morphine habit, the drug, when used either to produce sleep or to quell pain, so interferes with the digestion of food and the elimination of waste products by the bowels, that the best and most careful medical men use it now only when the suffering is so great that to withhold it would be cruel.

Now hypnotism naturally can have no bad effects upon the digestion. I have hypnotized a large number of acutely ill people, and I know that it has acted as a sedative without producing apparent harm in the cases to which it was prop-

erly adapted. I have never seen it produce acute delirium in the sick. Morphine will frequently do so, however. Hypnotism never endangered life. Morphine when used hypodermatically may do so, if it is by accident injected into a vein. There are conditions in which hypnotism may be injurious to the mind. Morphine may injure the mind in as many cases, if not more. One is not likely to form a bad habit of being hypnotized. The morphine habit, unfortunately, is already too frequent.

The disagreeable after effects of chloroform and ether are too well known to require much comment. Both have proved fatal in a large number of cases. The other leading narcotics — chloral, bromide, etc. — all have very disagreeable immediate and remote consequences, especially when used for a long time. The claim may be urged that all persons cannot be hypnotized. Many persons are kept wide awake by opium and other narcotics if used in safe doses, but they are all ultimately injurious if used long.

I will now briefly mention a case which was benefited by the prolonged use of hypnotism. He was a young man, suffering with a very painful affection. The disease was insidious, and for technical reasons cannot be described here. Suffice it to say, however, that it was one which rendered him miserable by day, and, owing to severe pain, made sleep impossible by night. Most cases of this disease (over ninety per cent) prove fatal. In addition to the severe pain, the temperature of the patient varied, he being quite feverish in the afternoon and evening. He was emaciated and was so ill that he could not stand upon his feet. He was in the habit of using, besides morphine, large quantities of other sedatives which, owing to the severe pain, gave him little relief.

When I first saw him, I think he was without exception the most thorough nervous wreck which it had ever been my lot to treat. Every function of the body was disordered. Repose could be had neither with nor without narcotics. Superadded to this condition was an intense, restless, mental anxiety, which could not be controlled by ordinary means. The slightest noise and slightest movements caused him both acute physical pain and intense mental distress. He was well educated, of an excellent family, and used his utmost will power to control himself.

I saw him the first time about nine o'clock in the evening, and a more heartrending, brave struggle I never witnessed. There, lying upon his surgical fracture bed, was a young man, intelligent, handsome, who was bravely battling against constant pain. He took my hand between his two slender, wan hands, and made an appeal to me to give him sleep, more eloquent than any lawyer's appeal to a jury in behalf of a much afflicted client.

A necessary examination caused him considerable pain. As soon as this was completed I told the patient that he would sleep. I did not believe it. The pulse was about 130 per minute, and he quivered constantly with pain. I did not think it possible that any one in such a condition could be hypnotized at the first trial. However, the light in the room was turned down, and the patient was told to look at a coin in the manner previously described. In two minutes the pulse fell from 130 to 108 per minute. I told him that he was getting sleepy, that his eyelids were heavy. I could tell by the pressure of his hand that his mind wandered from the coin twice. In thirteen minutes he was breathing deeply, and the whole body was in a state of repose.

While he was in this condition, I asked him if he had pain. He answered, "Yes." I commanded him to sleep, and told him he was feeling no pain. In twenty minutes he was in a deep trance. I tried the reflexes of the body and found their intensity diminished. I still commanded him to sleep until his respirations were only sixteen per minute; they were very deep. The brow was cool and did not response to firm pressure over the supra orbital regions. Sleep was again commanded, and I retired from the room.

The patient lay in the hypnotic state three hours and forty minutes. He awoke moaning, and begged for morphine. We found that some of the surgical apparatus needed in his care was disarranged, and as a result he must be suffering intensely. Again he was hypnotized much more easily than the first time, and lay in the condition two hours and twenty-five minutes. Having given him a good night, we were hopeful of a good day.

Now came the severe test of hypnotism. It was necessary that certain surgical procedures, for which chloroform or ether are generally used, should be performed. I will not harrow the feelings by a minute description of the details, but will give

some idea of the difficulties without appealing too much to the emotions.

It was necessary to treat an abdominal wound four and one-half inches in length, into which we had to pass a long rubber tube, around which was packed a large quantity of iodoform gauze, this in turn being firmly secured by properly adjusted straps of surgeon's plaster. This enormous raw surface had to be carefully cleansed with what is termed an antiseptic solution. Fluid had to be injected through a rubber tube deep into the abdominal cavity. This daily dressing would have necessitated the use of chloroform or ether every time had it not been for the blessed use of hypnotism.

Some conception of the amount of pain saved by hypnotism may be formed when I state that the pain inflicted by these procedures would probably equal, if not exceed, that caused by the extraction of eight or ten healthy teeth. In the hypnotic state not only was this procedure accomplished without pain, but the nerves of the patient were spared the shock of the daily administration of chloroform. The use of morphine was entirely discontinued after the first hypnotic *séance*. Owing to the constitutional condition of the patient the wound healed slowly, and it was necessary to cleanse and drain a very large raw surface. As a result of the wound the patient was obliged to lie on his back, and he could not move for fear of pain. By means of hypnotism this pain was gradually subdued, and the man nursed back almost from the jaws of death itself.

I have dwelt somewhat at length upon the case just mentioned. For seven weeks this patient has been hypnotized twice or three times a day for the purposes previously mentioned. The intensely nervous, irritable man, worn out with pain, has been brought back to a condition of comparatively healthy mental and nervous equilibrium, and that stern friend of the human race — pain — has been dismissed, as there was no further use for him. Sleep, hitherto wooed in vain by drugs, came to this tired sufferer, and now the summer days, which are covering all nature with a mantle of beauty, dawn again for this young life and bid him hope and give him sweet promise.

I cannot reproduce upon paper my seven weeks' experience with this case. His very critical condition made my presence

necessary a greater part of the time. When using hypnotism I felt like one of the magicians of old; but I was fired by a better and nobler purpose than to astonish and please, realizing that pain, like some evil spirit, would vanish at a properly directed command or suggestion.

I wish to emphasize another point in regard to this patient. Prolonged suffering had completely broken down his self-control. I found that by suggestion, during and after the hypnotic state, I could get him to exercise his will with renewed vigor, and that instead of hypnotism being an injury to the mind, as has been claimed, it was a source of health and vitality.

I have used hypnotism frequently in minor dental operations, extracting teeth, etc. It is more efficient and more lasting than nitrous oxide gas, and leaves no disagreeable effect. A physician attempting any surgical operation, and using hypnotism as an anæsthetic, must be sure that the patient becomes thoroughly unconscious. This knowledge can be gained, as I previously mentioned, by the use of Faradic electricity applied with wire brushes. The patient may be semi-conscious and feel pain, and yet be unable to make it known by outcries or gestures. But if electricity is used, the face will be so sensitive to it, that an expression of pain or other evidence of it will be given. If he is wholly unconscious there will be practically no change in his expression when the brushes are applied to the supra orbital nerves.

Can the art of hypnotism be taught? Yes, most assuredly. It does not depend upon any hidden, mysterious force inherent in a few gifted individuals. Its operation is simply the intensification of one idea by some form of impression made upon the nervous system.

The lower animals can be hypnotized, and will obey hypnotic suggestion in a direct ratio to our ability of impressing our ideas upon their minds. This intensification of a mental state inhibits, then, if carried far enough, the centres of sensation in the brain, and in this way insensibility both to pain and touch may be produced.

In very susceptible persons the hypnotic state can be prolonged for a number of hours. Some forms of it resemble very closely the condition known to medical men as catalepsy, if indeed the states are not identical.

One does not always need to be deeply hypnotized in order to obtain the best remedial effects. Simple suggestion will sometimes relieve many apparently severe conditions. Intensify these suggestions and you at first have the patient interested. Carry it a degree farther and you have interest and attention gone mad. They carry themselves so far that all consciousness is for the time inhibited. These degrees of intensification of the mind resemble in their manifestations the great law of acoustics, which is that, when bodies are in vibration, the ear can detect a certain given ratio of them per minute, as noise; then as the vibrations increase in rapidity, a low-pitched musical tone is heard, and as successive vibrations follow with greater rapidity, the tone rises in pitch until there are so many vibrations per minute that the human ear ceases to hear them. So a moderate degree of attention in the mind produces ordinary thought; carry it a little farther and you get intense mental activity; still a little farther and the human mind is blank.

All new things and all old things used for new purposes must and should stand the test of sharp conservative criticism and the most searching scientific investigation. That hypnotism, in its application to surgery and as a means of relieving pain, may withstand these tests and prove a blessing to myriads of sufferers, must be the hope of all who seek the alleviation of pain.

THE PRESENT CONFLICT FOR A LARGER LIFE.

BY REV. M. J. SAVAGE.

It is not a question with us, I take it, as to whether our life shall be a warfare. To be alive means that we are engaged in some sort of struggle, reaching forth to some sort of attainment. If we are engaged in selfish effort, seeking purely personal ends, even then it is a fight of faith; for men fight only for those things in which they believe, and which they trust they can attain. But if it be a selfish struggle for personal ends, though it be a fight of faith, it is not a good fight of faith. That means that we shall strive after unselfish ends—those ends which include the general welfare of man.

More than thirty years ago we were engaged in a good fight of faith. We were fighting for country, for liberty, for the welfare of humanity. It was a fight of faith, because we believed in the country, we believed in humanity, we believed in the principles of liberty and righteousness which we thought of as underlying our present social and political order. It was a good fight, because we were on the side of humanity, of liberty, of peace, of universal order and universal advance. But, when the last flag of our enemies disappeared from the sea, and when General Lee gave up his sword at Appomattox, the battle was not over. One phase of the struggle for liberty, for truth, for righteousness, for humanity, was indeed ended. But this is a warfare that lasts for life; and peace has her struggles, her failures, her victories no less important than those that are connected with the use of arms. There are battles still in which we must be engaged on one side or the other; battles which concern the honesty and welfare, the prosperity—yea, the very existence—of our country that we love. We must be engaged in them, I say. For, even though one be indifferent and listless, and suppose himself out of the ranks of either side, that inertia, that lack of interest, that failure to devote oneself, is a power constantly exerted in behalf of the enemy; and every true man and every true woman must be positively enlisted on behalf of those principles which concern the welfare and progress of man.

I propose to discuss here with some freedom what I regard as the condition, the dangers and the needs of our country at the present time, as an indication of the direction in which the duty

of every intelligent and every earnest patriot lies. If there be any one, man or woman, who is not interested in a theme like this, then that is only one more reason why some one should speak; for that lack of interest is itself an element of the danger which confronts us, and that threatens our peace, our prosperity and our progress.

I wish my readers to note, in the first place, that an orderly, peaceful, just and progressive government is beyond all possibility of comparison the most important institution on the face of the earth. Nothing educational, nothing humanitarian, nothing in charitable work, nothing that deals with the principle of ethics, nothing religious, can compare for one moment in prime importance with the existence of an orderly, equitable, peaceful and progressive government. Why? Because the existence of such a government is the very condition of the life and growth of all these other things. Just, for example, as I would say that the existence and purity of the atmosphere is the most important thing in all the world to everything that breathes, because it is the prime condition of everything else, so I say that the existence of the government which I have been describing is the most important thing in the world, because it is the condition of business prosperity, the condition of physical and family life, the condition of prosperous social order, the condition of education and art, of industrial peace and prosperity; of all those things, in short, that make up the varied and complicated interests of human lives.

In the next place, while the existence of this kind of government is the most important of all things for us so long as we are inhabitants of this earth, the creation of such a government is the most difficult problem ever presented to man. Have you ever stopped carefully to consider that? The creation of an orderly, just, peaceful and progressive government, I say, is the most difficult achievement ever presented to man. For consider that this human race of ours has been here on this planet something like two or three hundred thousand years, and in all that time humanity has never yet succeeded in creating the kind of government I have just described. There does not exist to-day on the face of the earth a government concerning which the intelligent student feels at all sure that it has in it the elements of perpetuity, of continued health, growth and power. If there be one, it is this one here of ours in our beloved America; and the only reason why we are at all hopeful that we may have solved the problem is that the deepest and most careful thinkers of the world pronounce this federal representative system of ours, that allows freedom to the town, to the city and the state, and yet bands all these free states in one grand federation, a system which

seems to have in it the elements of elasticity, of power, of adaptation and continuous growth, which are necessary to any government that is to last.

Mr. John Fiske, in the opening chapter of his book, "The Beginnings of New England," speaks of three types of government. One is the oriental, which was created by the conquest of other peoples which were held in slavery; that is, conquest without incorporation. The people that were conquered did not become a part of the people who conquered them. The next great system, he says, is the Roman system—conquest with incorporation, but without representation; that is, the people were made a part of the Roman government, they were allowed to become Roman subjects, but they had no representatives in Rome. The foreign provinces were ruled by men sent out from Rome. Then there is the American system. For the first time in the history of the world a government is devised which includes conquest, or the spreading of its influence, the acquirement of new territory, with incorporation; that is, people become a part of ourselves, and, at the same time, with representation, so that every man to the furthest limits of our territory has a voice in determining what the policy and future of this country shall be. This seems to promise perpetuity.

But now I wish to enter upon an ungracious task. We have assumed here in this country, with a sort of happy-go-lucky spirit, that, whatever may have happened to oriental nations or to ancient Rome, or whatever may have happened to what we are accustomed to call the "effete despotisms" of the world, we are in the hands of some "manifest destiny" that can insure continuous progress in spite of our selfishness and in spite of our folly. But in a universe governed in accordance with law, in a universe the essential principles of which are righteousness, where all the power of the Omnipotent is in favor of keeping the universal laws—in a universe like this there is no safety for those who ignorantly or foolishly or wantonly or under whatever motive disregard or break these laws. There is no guarantee for the perpetuity of this magnificent government of ours except the intelligence, the honesty, the watchfulness, the unselfish service of its citizens. There is nothing to prevent our going the way of all the races of the world except these things.

Now let me call your attention to a few conditions that seem to me to contain in them the elements of danger, and which we need to guard against and correct. I shall not enter into these things with any great amount of elaboration or with any aim at logical order. I can only touch here and there on certain points that will illustrate the things I have in mind.

In the first place, look at the condition of our great cities. I

think every intelligent and thoughtful student of human history and of the principles of human government, must confess that, whatever success our representative government may have met with in other departments of its life, at present it is a lamentable failure in our great cities. I speak dispassionately and calmly when I say that it is probably true that there are no cities on the earth outside of Turkey, India and China and those parts which we hardly call civilized, that are much more poorly governed than our great American cities. Ignorance, partisanship, venality, corruption of every kind exist here as they do not exist in most cities of England, of France, of Germany, of any part of Europe that claims to be civilized. We know perfectly well, that in these great American cities to-day the rights and the welfare of the whole people are almost never dominant. We know perfectly well that any great measure which is brought up for consideration or treatment is rarely treated on its merits. We know perfectly well that, if a man has a political "pull," if he belongs to some powerful and wealthy corporation, he is likely to get what he wants, whatever may become of the rights of the people at large. We know that business principles, that economy, that justice, are every day trampled down in the interest of persons, in the interest of parties, in the interest of corporations. I repeat, there are few worse governed cities in the civilized world. I question if there are any as badly governed as are some of our great cities. This sort of thing cannot go on forever. This is not only true of our cities, it is true of some of our states, where it is a childlike delusion to suppose that the people really govern. You know that the United States Senate is made up, to a very dangerous degree, of men who are not sent there because they are wise, not sent there because they are good, not sent there because they are statesmen or because they care for the interests of the country. They are sent there because they have money enough to open the way, and for no other reason under heaven. This sort of thing cannot go on and public prosperity continue.

What is the cause of certain things that threaten us? I will discuss for a few moments four types of the ballot which contain within themselves dangers against which we need to guard ourselves, and the right treatment of which contains the cure so far as possible for these dangers. First, there is the ignorant ballot. I think we have made a terrible blunder in this country in admitting such large masses of ignorance to the ballot box. I think, for example, that, under whatever grand philanthropic, humanitarian impulse it may have been done, it was a terrible mistake to admit masses of utterly uneducated and uncivilized black men to the rights of the ballot. Do not misunderstand me. I would fight for the rights, for the political equality, of the blacks,

if necessary. But I mean we have committed the blunder of supposing that twenty centuries of long and laborious civilization could be leaped in twenty years; that you could take a man from the lower range of barbarism, and by putting a ballot in his hand lift him over those twenty centuries to the level of civilization. What we ought to have done, I think, was to have held out the ballot to the black man as a reward of merit, giving every intelligent black man the ballot, and offering it to every unintelligent one just as fast as he made himself intelligent enough to wield it safely. We do not remember that ignorance may be more dangerous than rascality. The rascal may see what is for his interest, and vote that way; an ignorant man votes without any guide, and the chances are that he votes wrongly. No man ought to have the right to vote in this country unless he is intelligent enough, not only to read and write, but to understand the underlying principles of our government, and what makes the difference between this government and those that have preceded it, and gone down under the advancing forces of the world's civilization. We cannot go back—we cannot take the ballot out of the hands of those who have received it; but I believe we should begin to fight to have restriction used from this time forward which shall prevent the accession to the ranks of the voting people of this country of any more irresponsible ignorance. Then we can trust to Providence and to death; ignorance will die out after a while if we do not create any more, and the government will at last come into the hands of those who know what it means to vote.

There is another kind of vote that we need to guard against in this country. That is the foreign vote, the vote of those who come here and who do not understand our language and do not know what our country is. We are suffering as a country from what I may call a terrible indigestion. We have received great masses of ignorant people from all parts of the world, and we have allowed them to come here so fast that we have not been able to turn them into Americans. Henry Ward Beecher on a certain occasion years ago, when he was arguing in favor of letting any people come here as fast as they might, said that, when an elephant bites off a branch of a tree and swallows it, the elephant does not turn into a tree—the tree turns into an elephant. But if you let the elephant try to swallow a whole tree or a whole forest, there will be no assimilation, and the elephant will die. That has been the trouble with us. We have been trying to swallow a foreign element more rapidly than we can digest it. In Chicago to-day—I speak of it only as an illustration—great masses of the population have not become Americanized. In that city whole squads of men are marched to the polls by some

man whose headquarters is a grog-shop; and these men cannot speak three sentences of intelligent English, and have no more idea of the polity of the United States and what it stands for than they have of the geography of the back side of the moon. This is not only a blunder—it is a crime against everything that is sacred in American civilization. I believe we ought to restrict immigration, and not let it come any faster than we can Americanize it. Let it come as fast as we can do that. I do not care if the whole world comes here, if we can turn them into Americans. We need to restrict immigration along the lines of that principle.

Then I would have another thing done. I would not have any foreigner naturalized until he can speak and read our language, and until he has been here long enough to breathe the American atmosphere. For example, think of what has been taking place in the state of Wisconsin. A struggle for life and death in that state has been going on as to whether the children in public schools shall learn the English language. American citizens who cannot speak our tongue, who cannot read our history, who have no way of understanding what this country stands for!

There is another thing we need to guard against. I do not like to hear this talk about the Scandinavian vote, the German vote, the Italian vote, the Irish vote. There ought to be no vote in this country except the American vote. Here is a political party or a number of newspapers catering to the German vote. What right have we to have a German vote in America? What right have we to have an Irish vote? What right to have anything but an American vote? Until you get ready to be American, do not touch a ballot; and, when you are American, stop talking about any other kind of vote except our own.

There is another kind of ballot which is a constant menace against which we need to guard. That is the religious ballot. No man ought to be allowed to wield the ballot in this country unless his oath of allegiance to the United States is regarded in his innermost heart and conscience as superior to any other allegiance on the face of the earth. If any man places his religious opinions above his citizenship, he has no business to be a citizen, if that is his interpretation of what it means to be religious. Whether it be a Methodist fighting for a particular way of keeping Sunday, whether it be a Catholic owing superior allegiance to the Pope and the Vatican, whether it be a Presbyterian trying to get the name of God into the Constitution, or whatever it may be,—any man who does not regard his allegiance to his country and her welfare as supreme over all considerations when he has a ballot in his hand, has no business to touch the ballot.

He is a traitor to his country. I do not care if he betrays it to his conception of God, he is a traitor just the same; for, from the point of view of the citizen, the one supreme interest over everything else is the welfare of the country.

So much for the kind of ballot we need to fight for. We cannot go back, I suppose. You cannot induce people who already have the ballot to vote to give it up. But we can strive for recognition of these principles now and henceforth; and then perhaps we shall be able to outgrow and slough off the evils with which we have overloaded ourselves and which threaten to sink us.

With this one restriction, I am in favor of woman suffrage. I am not ready to vote to give the ballot to every woman, because I would begin with every new thing we do to recognize this principle. I am in favor of giving the ballot to every intelligent woman who is capable of seeing what the ballot means and is able to wield it for good. There ought to be in voting no distinction in regard to color, nationality, religion or sex, but one absolute condition of intelligence and devotion to the welfare of the country.

I wish to call your attention to one other thing. I shall not be able to go into it with any elaboration or detail. I refer to the signs of industrial unrest. We may laugh as we please at "Coxey's Army," but it is a symptom. Symptoms as they appear on the surface may seem slight enough; but they mean always internal disturbance, they mean the possibility of diseases that may threaten the vitals. We are passing through a great industrial period of turmoil and unrest. The tendency everywhere is to the accumulation of business powers in the hands of a few. The small dealer is dying out, is becoming absorbed in larger corporations. As an extreme illustration of what this thing may come to, it is true to say that the whole earth to-day is practically dependent for its oil supply upon the two great corporations who have condescended to divide the world between themselves. This is the tendency in every department of business. Perhaps you will be surprised when I say that not only can we not help this, but that I, for one, would not help this if I could. I believe the tendency is in the right direction. I believe that God has not quite forgotten His world; that He is still here, taking a hand in managing human affairs. I believe that this tendency will go on until it reaches the extreme limit; and at last, to the surprise of those who have not studied human tendencies, it will blossom out into coöperation.

I do not expect any sudden change. This is a universe governed in accordance with the laws of universal evolution, not a universe governed by cataclysms and revolutions, except when

people do not keep up with the order of affairs. I believe that tentatively, here and there, in favorable places, there will be a tendency, as the years go by, towards a control of the business affairs of the world on the part of the people for the interest of the people. And I believe that ultimately this will mean shorter hours, will mean leisure for all, will mean comfort for all. I believe I am talking with entire sanity and within the limits of that which is perfectly possible. The time will come—and it will come right along the lines of present growth and progress—when men shall have a little leisure to think and read and cultivate any taste for art they may possess, to become acquainted with their families, and to develop the higher sides of their natures. I believe that what you and I need to do to help on this condition of affairs is not to obstruct the tendencies that are going on, but to study them and help them and prevent friction.

I wish every man and woman who reads this would study a little book called "The Social Horizon." It is published by Sonnenschein, London. It is anonymous, except that it is by the author of "Life in our Villages." It is by a man connected with one of the London newspapers. He gives the clearest and simplest statement of what is going on in the industrial and social world, and of the possible hopeful outcome of it, that I have anywhere seen. I wish you would read this book, and then try with good heart and hope to help on the tendencies that work for a higher civilization. Because I believe in God, I believe in the future of humanity. I do not believe that this world has been going wrong from the first, or that it is going wholly wrong now. I believe that we are capable of moulding and shaping conditions, and that humanity is going forward.

Only one point more. During this great change there must be much suffering; every birth-throe means a pain; yet it means the beginning of a new life. While we are going on, then, to this new condition of affairs, what shall we do? I want to call your attention to a movement all over this country that I look to with a good deal of hope, because I trust that it can relieve and help the conditions while we are going through these changes. Some of you may know that there is already organized a body which calls itself a Union for Practical Progress. Statesmen, merchants, novelists, poets, prominent men of every class of citizens in our great cities, are becoming interested in it, and are becoming members of this union. The aim is to have an organization in every city, in every town, of this country, and then to have a national organization. What do its promoters propose to effect? They are having lecturers sent all over the country. They are writing and distributing tracts and leaflets all over the land. They are appealing to the pulpits with wonderful success.

One part of their scheme is something like this. They select some important matter of interest, some topic that ought to be considered, some phase of practical social or industrial reform, and then, according to a plan which has been partially carried out, all the ministers in every denomination in every large city of the country will speak on that great theme on the same Sunday in the year, so that a great universal blow is struck for the welfare of men. What kind of topics are they discussing? The tenement-house evil, for example. Every man who studies the matter at all knows that the mean, dirty rookery that is not fit for human beings to inhabit is the best kind of property you can have in a great city. We are learning a lesson with great hope in it. Men in New York and a woman in Boston, from purely philanthropic motives, have constructed tenement houses of a model character, and have found them good investments. There can be no decent life, no intellectual life, no hope for industry, while three or four families—men, women, and children—drunken and sodden, are packed in one room, the children growing up breathing an atmosphere like that, and we standing by and expecting them to become respectable citizens.

That is one evil they are attacking. Another is child labor. You know, if you stop to think of it a moment, that you cannot have a child engaged in hard labor, making money for the support of the family so that it has not any time to learn, without making it impossible for it to grow up a decent citizen.

Then another evil is the sweating system, which means an attempt to grind down the workman to the very lowest point of wages upon which he can live, and to have work done in dirty tenements where there are germs of disease threatening the public welfare in every direction. Men and women, when they go shopping, are frequently very glad because they have struck a bargain; and yet do you know that these bargains generally mean that you are wearing or ornamenting yourselves with the heart's blood of somebody? It means that somebody is working for wages upon which no decent, honest person can live. I do not say that you shall not invest in bargains because this is true, for your declining to purchase something that is cheap will not secure the perfect condition of things; but I want you to understand what it means, and, when the opportunity comes to strike it a death blow, I want you to do it.

Another one of the things which this Union for Practical Progress is fighting is the saloon evil. I will be perfectly frank with you. I am not a total abstainer myself: I am not a regular drinker, either. I do not believe that the world's salvation is coming along those lines. If I had my way, I would not interfere with what a man chooses to eat or to drink at his own table

and with his own family; but you ought to know that the saloon, as it exists, whatever your belief or practice may be, is a threat day and night to intelligence and honesty and political life, to industrial prosperity, to everything that is dear to our hearts in our grand, noble land. There ought to be some way, there is some way, by which people who believe this can unite to limit this evil, and prevent its spread, and perhaps by and by wipe it out altogether. I have been hoping that in this commonwealth we would have sense enough to try that system* which has been presented before the legislature this winter, and see whether it would not accomplish something. It has one grand merit. It ceases under that system to be for the personal pecuniary interest of any man to sell liquor; and is not right here, in the selfishness of men who wish to make money, the root of the saloon power?

Such, then, are some of the things that we can help on by our interest, by our intelligent discussion and effort, while the great changes of the country are going on under the larger providence of God. Are we not engaged in religious work when we are fighting this great fight of faith? What is religious work? What is the difference between the religions of the world? Every single religion under the broad heaven claims that the thing it lives for is to help men and women into right relations with God, into right relations with each other; to help men and women to be true and just and loving and faithful. The differences between the different religions are merely differences as to methods of doing this; every one of them claims to have the same great end. We then, when we are striving to attain these results are engaged in the highest and grandest of all religious work. We are trying to make men and women what they ought to be; we are trying to build here on earth the ideal republic. When we shall have succeeded in establishing the ideal republic, we shall find that we have built and have become citizens of the city of God.

* The Norwegian system.

PRENATAL INFLUENCE.

BY SYDNEY BARRINGTON ELLIOT, M. D.

IN the last article we gave many opinions and cases from eminent authorities, proving the truth of prenatal influence. We are now prepared to give illustrations showing how desirable qualities may be imparted to the future offspring through this great force, and how undesirable ones may be guarded against. The reason that such illustrations are not more glaringly frequent, and that so many cases are on record of *physical* deformity, similar to those given in the last article, is obvious. The bodily defect is apparent at the birth of the child; the mental defect or mental quality of whatever kind, is obvious only at a later period, and by that time the various causes of mental distress, of mental work or of the mental states, whatever they have been, during the gestation of that child, have probably been forgotten; so that while it may be said there are few, none at all perhaps, who are not more or less affected by prenatal influence, they are necessarily few whose peculiarities, tendencies and idiosyncrasies can be accounted for.

The following cases, carefully selected from well-known authors, from prominent physicians and from my own practice, will illustrate how the laws of prenatal influence may be taken advantage of to better future generations.

The case of Napoleon Bonaparte affords an interesting illustration. His natural inclination for war while still a mere child was remarkable. The subject was ever in his mind, he was constantly talking of it and anxiously looking forward to the time when he could enter upon a military life. When he was only a few years old he delighted in thunder storms; he loved to hear the peals of thunder and to see the lightning. This tendency was so strong that sometimes it was impossible to induce him to seek shelter during a storm; instead, he would expose himself to the elements, delighting in their fury. Although he had four brothers none of them ever displayed any fondness for war

while young, nor at any time marked military ability. This remarkable instinct for war is accounted for as follows. Napoleon's mother was surrounded with scenes of battle — skirmishes and quick marches, during the months preceding his birth. She accompanied her husband on horseback upon a military campaign, and moreover deeply interested herself in strategy and the arts of war. She thus conferred upon her son a love of conquest and a military genius before which all Europe trembled for many years.

Robert Burns is another noteworthy instance of remarkable genius imparted through prenatal influence. His mother was of cheerful disposition, though in humble and often pinched circumstances. She had an excellent memory for old songs and ballads, and she sang them constantly as she went about her household duties. By the constant exercise of this order of mental faculties, she conferred upon her eldest son a degree of ability which she herself did not possess.

M. A. de Friarière has given some interesting cases, illustrating how musical talent has been conferred on the offspring as a result of the mother cultivating this talent in herself during gestation. He has also given examples in which the parent or parents were possessed of marked musical talent, but who had children of no musical ability, as the mother was not exercising her musical faculties during the time she was pregnant. The value of these cases from this writer is enhanced by his having personal knowledge of each.

The first case is that of Luigi Ricci, who on August 15, 1861, when he was only eight years old, directed the singers at the Basilique de San Guisto, at Trieste, where they performed a mass of his own composition. The church was crowded. In an account of Luigi, written at Boulogne, the writer says, —

Every one in the town attributes the precocious musical intelligence of the little Luigi to the exceptional position in which the mother found herself while *enceinte*.

Wolfgang Mozart was another notable instance of latent musical talent, as was also the daughter of Madame Borghi-Mamo. M. de Friarière says that in each of these children the wonderful display of musical genius is accounted for by the mother exercising her musical talents and being sur-

rounded by musical people during her pregnancy. He goes on to say:—

I learn from the brother of the celebrated Wolfgang, who died at Milan, and who, by the way, had no disposition for music, that their mother had cultivated music during the early years of her married life, but that she had afterwards abandoned it and even taken a dislike to it after her first two *accouchements*. Then this brother was born under the latter influence, and he had no musical talent.

In regard to the little daughter of Madame Borghi-Mamo, the *Journal le Nord*, Nov. 14, 1859, contained the following lines:—

The little daughter of Madame Borghi-Mamo, three or four years of age, already displays a decided talent for music. It is wonderful to hear this *virtuose en herbe*, who has never received a lesson, as you may imagine, sing from one end to the other the part of Rosine from having heard it practised. She reproduces with her little crystal voice all the turns, all the elegances and all the most delicate expressions and flourishes. No shade of the impersonation escapes this miniature Rosine. At the time when Madame Borghi-Mamo was *enceinte*, she sang constantly; she even sang on the very eve of the day on which they could print that mother and child were doing well.

Zerah Colborn (born in Cabot, Vt., Sept. 1, 1804, died March 2, 1840) was a prodigy in arithmetical calculation. At six years of age he manifested such powers of computation as to astonish the learned world. Questions in multiplication of five places of figures, reduction, rule of three, compound fractions and obtaining factors of large numbers, were answered with accuracy and with marvellous quickness. Among the questions propounded to him on his visit at Harvard College were the following: How many days and hours in 1811 years? His answer, given in twenty seconds, was 661,015 days, 15,864,360 hours. How many seconds in eleven years? The answer, given in four seconds, was 346,896,000. The reason for this remarkable arithmetical talent was that a few months before his birth, his mother, who had never been taught arithmetic, had on her mind for a day and a night a puzzling question as to how many yards of cloth a given amount of yarn which she had would make. To a person understanding arithmetic this would be a simple problem, but she had to do it by a mental process, without rule, and this extraordinary effort on her part was organized in her child and made him a genius in mental arithmetic.

The following case, with the facts of which we were conversant, will show how business ability may be conferred. The family of H. was an old and distinguished one, yet in all their history there was not one member of it who had any marked business ability, although renown in various professions was attained by many. In the present generation, however, there is one who is possessed of excellent business capacity. This tendency showed itself in early years, and so strong was the latent force that he overcame the most serious obstacles in his commercial career, and is now considered a man of unusual business ability. The reason for this was that his mother, although a most impractical woman, had her attention constantly diverted to business matters of serious importance, during the time she was pregnant with him. Not only was the mother a very impractical, unbusiness-like woman, but the father, as well as a large family of brothers and sisters, was the same to a degree which unfitted him entirely for any position requiring much business capacity.

In the case of Mrs. R., personally known to the writer, there was manifested early in life an unusual literary tendency, almost uncontrollable, that took the special direction of dietetics and health reform. This is accounted for by her relatives in the following way: Her father was a physician and during the time her mother was pregnant with her, was engaged in writing lectures on hygienic subjects, and the mother took a great interest in his work, acting the part of home critic, assisting him in every way she could.

Two cases which occurred in the family of Dr. S., dean of — Medical College, relate especially to adaptability to the medical and legal professions and were told by him in person to the writer. One of his sons was a born doctor, and it was attributed to the mother during this son's gestation devoting much of her attention to medical subjects. It might be claimed by some that this talent was inherited from the father. This cannot be said, however, of another son, who took little interest in medical subjects, but was naturally adapted to the bar. Dr. S. stated that this was owing to the mother, when pregnant with this son, spending much of her time studying legal questions.

Dr. Edward Garraway cites the following case*: —

* *British Medical Journal*, 1886.

A lady of refined taste was in the habit of sitting before a group of statuary, with one little figure of which she was greatly enamored. This was a Cupid reposing, his cheek resting on the back of his hand. When her baby was born, his resemblance in form and feature to the little Cupid was at once striking. On seeing him the next day in his cradle, I perceived he had assumed the precise attitude of the statuette—the cheek upon the back of the hand; and this position he invariably, and of course involuntarily, adopted during sleep not only throughout infancy, but up to advanced boyhood, when I lost sight of him.

The following case is cited by Dr. Britton:—

Some time since we met with a youth who had finely moulded limbs and a symmetrical form throughout. His mother has a large, lean, attenuated frame, that does not offer so much as a single suggestion of the beautiful. The boy is doubtless indebted for his fine form to the presence of a beautiful French lithograph in his mother's sleeping apartment, which presented for her contemplation the faultless form of a naked child.

We have other such cases which we would like to give but space forbids their admission here. Some of the most interesting were given by the following physicians:—Dr. R. Osgood Mason, through Dr. M. K. Bowers,* K. N. Fenwick, A. M., M. D.,† Dr. A. Newton, Dr. J. Adams and Dr. Williams.‡

The following case is an impressive one. I knew all the circumstances and can vouch for every detail. Other physicians besides myself were connected with the case, and can testify as to every circumstance in connection with it. Among them were Dr. J. Adams, Dr. J. B. Hall and Dr. C. S. Elliot. The case is that of a child with an unusually good physique, born under adverse circumstances. The mother had a particularly weak digestion, and when she was five weeks pregnant with this child was taken with the most violent nausea and vomiting. For ten weeks it was irresistible. At times she had to be fed artificially as her stomach rejected everything. After this period of sickness she recovered partially, although she was never free from indigestion during the entire period of gestation. She was strongly urged to exert every effort to insure the good physique of her child, as her own was so frail. This she was most anxious and determined to do, and exerted all her force of will in the effort. From this time until the child's

* *New York Medical Record*, 1891, Vol. xl.

† *New York Medical Record*, Oct. 17, 1891.

‡ *St. Louis Medical and Surgical Journal*, December, 1881.

birth — five months and a half — she did all in her power to exert a favorable influence over her child. She lived only on the simplest kind of food, following out the diet, hygienic laws, system of bathing, dress and, as far as she could, the exercising and all the other instructions as laid down in the chapter on "Hygiene of Pregnancy," in *Ædæology*. The result was that when the child was born, instead of being a puny, wailing little sufferer, as many expected, it was strong and vigorous. She was a most unusually healthy child; was a perfect sleeper — never kept the nurse awake one hour at night after the first three months — and as she grew older she grew more sturdy. When I last saw her, at the age of two years and two months, she was as perfect a specimen of a healthy child as I ever met. Her father (as well as her mother) is one whose digestion is naturally weak.

It has been noted that among the Italian peasantry, unlettered and uncultured as they are, the thoughtful features of the Madonna are often easily recognized in the faces of the children. Nor is this to be wondered at when it is remembered that almost every religious edifice in that country is provided with beautiful representations of the Virgin, and when we recall the intense adoration of the image which is dominant in the Italian woman's soul.

Dr. William R. Lowman, in an article entitled "Resumé on Maternal Impressions," published in the *Medical Record*, Aug. 17, 1889, says: "Observers of large experience with the illegitimate say that the mental suffering of the disgraced mother reacts on the children, arrests development, produces mental deficiency, or in after years, even though under the best moral care, the offspring oftentimes follows the mother in a life of sin. The sins of the parents shall be visited on the offspring, and this law of impression is the means of transmissal."

This scarcely admits of a doubt, but at the same time it is not necessary that a father or mother should live what is known as a "life of sin" in order that their child should be of a perverted sensual nature, as the following case will show; and who cannot recall such cases, even among the most moral people? Mr. and Mrs. R. M., most refined people of the highest standing, have a daughter naturally bright and attractive, but whose dissolute life is a great cause of sorrow to them. The heartbroken mother, like

many another if the truth were known, told the writer that she and her husband blamed themselves for it as a result of over-indulgence during pregnancy.

H. Pendleton, author of "Parents' Guide," is authority for the following case:—

Mrs. A. was a melancholy instance of strength of mind perverted to selfish ends. Ambitious of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her plausibility and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A. gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft.

The author of the last case is also authority for the following, and it illustrates well the evils on the child's side of attempting to produce abortion:—

The lovely Louisa M., an intimate friend of the writer, remarkable for her good sense and kindness of disposition, at the age of twenty-five married a man of superior abilities, enjoying the advantages of an ample fortune and the best society. Their residence was charmingly situated, overlooking a noble river, great extent and variety of country, and surrounded by many beautiful objects of nature. The interior arrangements comprehended all that was desirable in the way of literature and the arts; noted, also, as the abode of hospitality and the kindest feelings. Thus situated, their children were born under the most happy influences—were beautiful, bright, and some of them highly talented. At the age of thirty-eight the mother ceased bearing children, and felt happy at the thought of being at length free from the confinement attending the cares of infancy. This state of things continued for a few years, but was unexpectedly changed by symptoms of pregnancy. This was a most unwelcome prospect for one who had entered into the dissipations of fashionable life, and was determined in future to enjoy and not suffer. To avoid the approaching calamity, various means were resorted to, but were unsuccessful. After much discontent and repining a girl was born, inheriting a large portion of the unhappy, repining and bitter temper which possessed the mother for months previous to her birth. The attempt to violate the laws of the Creator in this instance has been most signally punished, for in the perverse, rebellious spirit and cloudy brow of her unhappy daughter, the mother now recognizes the temper in which she so imprudently indulged during her pregnancy.

The great harm to the child of attempting abortion, if unsuccessful, can readily be seen. The case of Guiteau, the

assassin of President Garfield, illustrates this. It will be found with others of its kind, in the part on "Limitation of Offspring" in *Ædæology*. While abortion is undoubtedly wrong from a moral, physiological and legal standpoint, the prevention of conception, on the other hand, is equally, undoubtedly right when for different reasons children are not desired and when there are simple, harmless, hygienic, yet entirely effectual, methods of preventing conception; and every parent or prospective parent should be informed as to their proper use.

The next case is that of a child whose amiable disposition is unequalled by that of any I have ever met with among the young or old. He was the younger of two boys, aged six and eight at the time my attention was called to them. In 1890 first one and then the other of these boys was stricken down with scarlet fever complicated with diphtheria. For several weeks I was constantly in attendance upon them. I saw them at all times and under all conditions and had ample opportunity for noting their different characteristics. The younger boy was the most amiable, cheerful child I had ever known. If he could speak at all he would always greet me pleasantly and, when necessary, would go through the most trying ordeals without the least complaint or murmur. He was not only amiable with me but with the nurse, his mother and those around him. He was beloved by all who knew him, and from his parents I learned he was so at all times; his mother's own words were, "He is the sunshine of my life." He was not what could, in any way, be termed a goody-goody, submissive child, but a bright, active, merry little fellow. From his mother I learned the following history. When she was pregnant with him, an old school-mate, to whom she was very much attached, visited her. They used to go over the old times of their childhood days. The friend was very jolly and witty, and, as the mother expressed it, "a jolly time we had. I would laugh by the hour over the stories R. would tell, and we were constantly in a state of merriment. When we were not together I would often laugh to myself when I thought of the good times we had." It is not to be wondered at that her boy should have such a lovely disposition. It was purely a matter of accident, as the mother had no idea of the influence she had over her child while yet unborn; although it is to

this mighty influence, and this alone, that her child's disposition was due. The other boy was of a quiet, retiring disposition — a book worm — and like his father, who was sullen and morose, by no means a favorite with his associates; while the mother was of an even disposition.

Would that all mothers could be so situated during the most critical period of a child's life! Even if a woman has to sacrifice other things — her pleasure as well — it is nothing more than should be expected of her. What are nine months of a little self-denial compared with years of tiresome toil with a fretful, peevish child; and can a few months of the mother's life be compared to the lifelong happiness and success of her child, and that of future generations?

There are times, of course, when an expectant mother is surrounded by circumstances not the most favorable, which she may not be able to control; or she may be abnormally irritable and morbid at this time. But she should not allow this to work to her child's detriment, for if she will only struggle against it, even if not altogether successful, her child will certainly reap the benefit. How many cases there are where mothers have been in an unhappy state of mind during pregnancy, yet who have had amiable, cheerful children, because they consciously or unconsciously fought against it.

We have many more illustrations, but it would be impossible to give them here; for further cases we must refer to *Ædæology*.

In the above cases we have seen instances where parents entirely lacking in any special talent have had the most gifted children. Nor was this due to education, for in nearly every instance this latent talent developed itself strongly in early life. That the cultured and able minded have children entirely wanting in their parents' good qualities, is a well-known fact. There are cases where the children possessed beauty of face and form, the parents of whom were entirely devoid of it; we have also seen that through prenatal influence a child can be almost perfect in physique and constitution whose parents are far from being so. We have seen instances where virtuous, refined parents have had the most depraved children; where those of happy disposition have had the most unhappy children; and where those not remarkable for their amiability have had the most amiable

and cheerful children. To sum up, we have seen instances in which physical, intellectual and moral characteristics have been imparted to the offspring of parents who have been wanting entirely, or to a great measure, in such attributes, and in every instance it has been due to prenatal influence. Like two chords strung in unison, if we strike one the other vibrates; so the foetus responds to the maternal tension.

With the facts before us the following conclusions are warranted.

By the rightly directed use of prenatal influence we are able to form and mould the physical, mental and moral characteristics of our children. All future parents are under a solemn obligation to their Maker, to society and to future generations for the physical, intellectual and moral characteristics they impart to the offspring they bring forth.

The next and last article of this series will give in detail the essentials for a well-born child — what is required of the parents, etc.; the physique, intellectual ability and morals of the child will be considered; and it will be of vital interest to every reader.

MONEY IN POLITICS.

BY HON. JOHN DAVIS, M. C.

UNDER the above heading may be discussed three distinct phases of the question:—

First, The direct or indirect corruption of individuals for immediate political results.

Second, The control of public sentiment through a subsidized literature and other means of public information for the purpose of misleading, debauching, moulding and controlling public sentiment.

Third, In a broader and truer sense we may say that money is in politics when it becomes a political question.

This last view of the subject will be the centre of the present discussion. The others are but means to an end in political matters. The money question is now in politics to stay until it is settled. It came prominently to the front in the days of Jefferson and Jackson, but was overshadowed and pushed aside by the slavery question. It was natural that the lash and the bloodhound with their noise and uproar should attract public attention first, while the serpent escaped observation until later times. But at length the serpent in the grass, with his insidious and deadly processes, has been studied and understood. The biting and poisonous qualities of usury have been aptly compared to the venom of the viper, and the crushing effects of currency contraction and falling prices, are well illustrated in the merciless constrictions by which the boa prepares his victims for consumption.

The contention at present is well defined. On one side it is the determination of the fund holders of the world to adopt for money the single gold standard. This means severe and continued contraction of money and falling prices for the products of labor and the commodities of commerce. It means that the bond and mortgage shall be eternal, and that the holders of them shall receive on their investments, money twice or thrice as valuable as the money they loaned. It means that labor must produce and sell twice as much property to meet the billions of monetary obligations of the world as equity demands. In other words, it means dangerous accumulations of wealth and power in the hands of a favored few, and the most abject and merciless

penury for the wealth producers and tax payers. This is the logical and unavoidable outcome of reducing the volume of money for the supply of the increasing populations of the world to the single gold standard. It is like confining a young and growing ox to a stake with a chain of fixed length, allowing him to crop no blade of grass beyond the circle marked by his tether, while the growth of the animal demands more pasture from day to day instead of less. As he walks his hungry rounds, winding up his chain about the centre of the contracting circle, his condition aptly illustrates the case of the commercial world with a gold-basis money, falling prices, increasing bankruptcies, decaying industries, idleness of labor, distress of humanity, and muttering revolutions in every quarter of the globe.

Money is the blood of commerce and industry. It is our "Prometheus" which brings to earth the heavenly fire for the use of men, creating all the civilizing arts and industries. It is this precious boon which plants hope in the human breast. Without money there can be no civilization. With a decreasing volume of money civilization must decline and, if not relieved, finally perish. It is this Prometheus of our civilization which it is now proposed to bind to the rock of a single scarce and costly metal. The manacles are forged, with "Strength" and "Vulcan" ready to do the bidding of Jupiter. Æschylus, the Greek tragedian, pictures the hideous work of binding Prometheus, and the reason for it, as follows:—

Strength. Now Vulcan, to thy task; at Jove's command
Fix to this high-projecting rock this vain
Artificer of man; each massy link
Draw close, and bind his adamantine chains.
Thy radiant pride, the fiery flame, that lends
Its aid to every art, he stole, and bore
The gift to mortals; for which bold offence
The gods assign him this just punishment;
That he may learn to reverence the power
Of Jove, and moderate his love to man.

Vulcan. The manacles are ready, thou mayst see them.
Strength. Bind them round his hands; with all thy force
Strike, nail them fast, drive them into the rock.

Across his breast draw now this stubborn bar
Of adamant, fix firm its sharpened point.

Downwards with all thy force enring his legs.

Strike hard, drive deep their penetrating points.
Severe his eye who nicely scans these works.

Prometheus. I hid from men the foresight of their fate.

I sent fair hope to inhabit in their hearts.

Nay more, with generous zeal I gave them fire;

And by it shall give birth to various arts.

These arts I taught. And all the secret treasures
Deep buried in the bowels of the earth,
Brass, iron, silver, gold, their use to man,
Are my inventions all; and, in a word,
Prometheus taught each useful art to man.

— Potter's *Æschylus*.

In addition to this picture, the classical dictionaries tell us that Jupiter chained Prometheus so that the vultures might in the daytime consume his liver, which was restored each succeeding night. And it seems that this is now the plan of the men who are striving to bind to a single commodity that indispensable agency which has brought comfort and all the civilizing arts into the world. They do this because of their avarice, that they may, day by day, prey upon and profit by the earnings of toil.

On the other side, opposed to the gold-standard men, we find the friends of civilization, hope and progress. They believe money should have a sound and stable basis, far broader and safer than gold. They would base all money on *the demand for payments — on its uses* — growing out of the quality of *legal tender*. This is the basis on which the money metals themselves rest when used as money. It is the safest of all foundations for a "sound and stable money system." Without it there can be no sound and safe money of any sort. It is a basis that can grow and expand with the increasing demands of commerce. A money system on this basis is the Prometheus which brings the fire of heaven to earth, with its light and warmth, giving life and all the civilizing arts to man.

It was an expansive money which saved the Roman people after their defeat at Cannæ; which saved the colonies of America in their struggle for independence; which saved England in her long contest with Napoleon; and which, more recently, saved the American Union from dismemberment. These are some of the achievements of money founded on *the demand for payments*, arising from the quality of *legal tender*, in cases where gold and gold-basis money had utterly and ingloriously failed. It is this necessity of civilization and human progress that the Shylocks now desire to abolish. Then as the people, for want of money, tramp and die like the ox with diminishing tether, starving for want of pasture, the vultures of the money centres can fatten up-

on the vitals of their victims, as the vultures of Scythia daily devoured the liver of the chained Prometheus in the Grecian tragedy.

There are three points of attack upon an expansive money system: (1) Silver must be demonetized and made unfit for a money basis. (2) The legal tender decisions of the Supreme Court must be reversed or set aside. (3) The example of the long and glorious history of the Bank of Venice must be destroyed. These points carried, gold remains the only available basis for money. This is the Scythian crag to which Prometheus must be bound, helpless, within the reach of the merciless vultures of the great money centres.

(1) Silver must be degraded and demonetized. Then, with all the gold in their power, the control of the money, and through that the control of the wages of labor and the prices of all property, becomes practicable, and the slavery of the human race complete. The plan of this conspiracy as respects this country was begun early in the seventies. I will not go into details; the story is threadbare. I select a few guiding statements, however, as marks of the serpent's trail.

In 1816, silver was demonetized in England for amounts above forty shillings. This was found to be a profit to the creditor class. In the course of time it was determined to make further conquests. In 1870 a coinage bill was prepared, it is said, by the secretary of the United States treasury. It was introduced into Congress, and the discussions, amendments, speeches and conferences began. The object was not hidden. It was a fight on silver from the beginning.

On Feb. 9, 1872, Mr. Potter, of New York, said:—

Then in the next place, this bill provides for the making of changes in the legal-tender coin of this country, and for substituting as legal tender coin of only one metal instead, as heretofore, of two.—*Congressional Globe*, Feb. 9, 1872, p. 2310.

On the same day, Mr. Kelly, of Pennsylvania, said:—

Now, sir, every coin of ours that is not gold is subsidiary. Our silver dollar, half dollar, and every other coin that is not gold is subsidiary. As gentlemen seem to express surprise at this proposition, I repeat that silver coin is subsidiary. . . .

Again, sir, by a mistake in our law it has become impossible to retain an American silver dollar in this country, except in collections of curiosities. They would, if coined in considerable numbers, be a source of enormous profit to the silver bullion dealers of New York. Let me show you. The silver dollar required by our laws is worth three and a half cents more than our gold dollar, and is worth seven cents more than two half dollars.—*Congressional Globe*, p. 2311.

During the same discussion, Mr. Stoughton, of Michigan, said:—

The silver coins provided for are the dollar—384 grains troy—the half dollar, quarter dollar, and dime, of the value and weight of one half, one quarter and one tenth of the dollar, respectively; and they are made a legal tender for all sums not exceeding five dollars at any one payment. The silver dollar, as now issued, is worth for bullion three and one quarter cents more than the gold dollar, and seven and one quarter cents more than two half dollars. Having a greater intrinsic than nominal value, it is certain to be withdrawn from circulation whenever we return to specie payment, and to be used only for manufacture and exportation as bullion. . . .

Much of this difficulty has arisen from the impracticable attempt to make the silver coins conform absolutely and intrinsically to the gold standard. The office of the silver or "subsidiary" coins is to supply the public want for small change. They are made the tokens of value, not the value itself, and are designed only for exchange and circulation at home, up to, but never in excess of, the requirements of trade. In Europe they range from five to ten per cent below the gold standard of value, thus paying a seigniorage to the government and preventing their exportation. Under our laws, the difference between the nominal and real value of silver coins, excepting the silver dollar, is about four per cent. — *Congressional Globe*, pp. 2308-09.

Mr. Hooper of Massachusetts, chairman of the coinage committee, explained the subject more fully, as follows:—

The bill under consideration is believed to contain all that is valuable in existing laws, with such new provisions added as appear necessary, to those best acquainted with the subject, for the efficiency and economy of the public service in the important department to which it relates. The bill was prepared two years ago, and has been submitted to careful and deliberate examination. It has the approval of nearly all the mint experts of the country, and the sanction of the secretary of the treasury. Mr. Ernest Seyd, of London, a distinguished writer who has given great attention to the subject of mints and coinage, after examining the first draft of the bill, furnished many valuable suggestions which have been incorporated in the bill.

While the committee take no credit to themselves for the original preparation of this bill, they have given to it a most careful consideration, and have no hesitation in unanimously recommending its passage as necessary and expedient. . . .

Section 16 reenacts the provisions of existing laws, defining silver coins and their weights respectively, except in relation to the silver dollar, which is reduced in weight from 412½ to 384 grains; thus making it a subsidiary coin in harmony with the silver coins of less denomination, to secure its concurrent circulation with them. The silver dollar of 412½ grains, by reason of its bullion or intrinsic value being greater than its nominal value, long since ceased to be a coin of circulation, and is melted by manufacturers of silver-ware. It does not circulate now in commercial transactions with any country, and the convenience of those manufacturers in this respect can better be met by supplying small stamped bars of the same standard, avoiding the useless expense of coining the dollar for that purpose. The coinage of the half dime is discontinued for the reason that its place is supplied by the copper nickel five-cent piece, of which a large issue has been made, and which, by the provisions of the act authorizing its issue, is redeemable in United States currency. — *Congressional Globe*, pp. 2304-06.

Further along in the progress of the bill it was amended and greatly changed. On Feb. 12, 1873, it became a law. It

authorized the coinage of the trade dollars and the subsidiary coins. They were made lawful money in amount of five dollars in one payment. The standard silver dollar was not mentioned. But in June, 1874, by a revision of the laws on coinage, all of our silver coins, including the standard silver dollar, were deprived of their legal-tender quality in amounts above five dollars. After that came the law of 1876, depriving the trade dollar of the legal-tender quality; the law of 1878, restoring the standard dollar as lawful money in all payments; and the law of 1879, making the halves, quarters and dimes lawful money in amounts not exceeding ten dollars in one payment. The laws of 1878 and 1890 provided for the limited coinage of silver dollars; but the law of 1893, passed at the special session of the Fifty-third Congress, was intended to stop the further coinage of the standard silver dollar in this country. Several countries in Europe have passed through experiences like our own.

(2) The second step is a vigorous war on the right of Congress to issue legal-tender paper, and on the Supreme Court decisions declaring that right. The war commenced as far back as 1884, and has been quietly pushed ever since. I have on my table a little book written by Mr. J. K. Upton, banker, assistant secretary of the treasury during the administration of President Arthur, with an introduction by Mr. Edward Atkinson. It is entitled "Money in Politics." I quote as follows (pp. 169, 170):—

The court holds that in the issue of notes Congress has such power as accords with the usage of sovereign governments, and that the power of impressing upon these bills or notes the quality of being a legal tender in the payment of private debts was a power universally understood to belong to sovereignty in Europe and America at the time of the framing and adoption of the Constitution of the United States.

No such omnipotent power was ever claimed for Congress by the most ultra Federalist in the early days of the republic, as that conceded to it by this court, and measures looking to a reversal of the decisions of the court by an amendment to the Constitution expressly prohibiting to Congress such powers, have already been introduced in that body. Such an amendment will, in time, doubtless, become a part of the organic law of the land. Meanwhile the sacredness of contracts, the stability of wealth, the success of business enterprises, and the prosperity of the whole country, must depend upon the integrity of that body, whose actions have too often been the result of successful log-rolling, or have been dictated by a political caucus.

Thirty years ago, this same court decided that the negro had no rights which the white man was bound to respect, and only four years of bloody war reversed that decision. The pending amendment to the Constitution, reversing the legal-tender decision of the same court, should be vigorously pressed to adoption in season to prevent, not another war, but national disgrace and bankruptcy.

Mr. Atkinson, in his introduction to the book, levies war on the general legal tender for money, as follows (pp. 19, 20):—

It is singular that the attention of very few persons is ever drawn to the fact that in international commerce there is *no statute of legal tender*, and cannot be; hence that all international transactions are settled by the weight of the various metals, chiefly in the pound sterling, which is simply a name for a given number of grains of gold.

It would be very interesting and instructive if some one learned in the law would investigate and explain the first conception of an *act of legal tender*. Its modern purpose is twofold. First, to perpetuate the evidence that one party to a contract has made an effort to comply with its terms according to his understanding of it. This could be accomplished in many different ways. The second function of a legal-tender act is one which has been perverted by legislation and by the recent decision of the Supreme Court, even to the full extent of a declaration of the court that it is within the power of a *legislative body to coin paper into money* and to make the promise of a dollar, carrying no obligation for its performance, equal to the coin itself in the discharge of a contract.

This is perhaps the logical outcome of a series of acts of legislation which must have originally been born in fraud and *bred in corruption*. This function of an act of legal tender must, in the nature of things, have originated in the act of a despotic power, conceived for the purpose of forcing the acceptance of a debased coinage in the liquidation of debts, in order to steal the property of the people without their knowledge.

In reply to the position that there is no statute of legal tender in international commerce, it may be stated that there is no statute for collecting debts in international commerce, and that there is no international money. All international trade is barter, pure and simple. But when we adopt the use of money, and enact laws for the collection of debts, then trade is no longer barter; things take a more definite shape, and statutes are necessary to define the rights of parties in the transactions of business. When a man owes a debt which is collectible by law, there must be some legal definition as to what will lawfully cancel the debt. If it be money, then that money must have the quality of paying the debt and stopping the legal process. This is the necessity which gives origin to the legal-tender quality of money. Lawful money is a means of paying debts and lifting mortgages, in cases where creditors prefer the property to the money. The conception of the act of legal tender came with the use of money, and it has been at all times the prerogative of civilized governments to enact laws of legal tender. It would be interesting and instructive if Mr. Atkinson would explain how a civilized and commercial people could manage their business affairs without the law of legal tender for money.

(3) The last step in the present programme is to destroy the example of the history of the Bank of Venice. It is no easy matter to overthrow the uniform testimony of six or eight centuries of authentic history; yet there is no enterprise too great for greed to attempt, and, in the service of the money power,

tools and agencies can be had for any work. In a matter of literature like this, the work must necessarily be a scholarly one, and men who aspire to academic fame must be found and employed. A laudable ambition will sometimes stimulate to action in cases where bribery, or even the offer of money for legitimate work, might be refused.

The latest and boldest attack made on the history of the Bank of Venice is by Prof. Charles F. Dunbar, of Harvard University, in the *Quarterly Journal of Economics*, April, 1892. No man in his right mind would think of attributing to the professor any but the highest and purest motives. When we consider his education as a believer in the gold basis for money, and the very laudable and innocent ambition for academic honors which naturally dominates the scholarly mind, a better agent for the work which the Shylocks now have in hand could hardly be found. It was but necessary to suggest that there was a new discovery to be made in a congenial line of thought, which would parallel in importance the discovery of an error in the Copernican theory of the universe, and a scholarly mind would at once be fired with enthusiasm. Hence, this profound effort for the misleading of mankind, by an able writer, without the cost of a cent to the men who expect to reap large profits from the labor.

The disbeliever in the Copernican theory of the solar system scouts the idea that this great, heavy earth rests on what appears to him intangible nothing, or that it can go dashing through space at cannon ball speed with nothing but unseen fiat to curb its mad career. He prefers to believe that things are as they seem — that the earth is flat; that it rests on rocks, or on the back of a turtle, or on the shoulders of Atlas; not caring to inquire as to the support of the rocks, the turtle or the Titan. To sustain his materialistic views, he will grasp straws and reject the most irrefragable testimony. Like the professors of Padua, he will deny everything and utterly refuse to look through the telescope of Galileo, lest his crude notions should be disturbed.

So the gold-basis men deny the facts of history and embrace the most absurd theories, rather than believe that money is a creation of law — a device of man — and not a product of nature. They admit that non-legal paper may rest on gold, but forget to note that gold, as money, rests on law; and that, without law, gold is not money. They forget that *gold gets most of its commercial value from the monetary demand for it — the uses for it — created by law*; that, in short, all money, ultimately, like the bank funds of Venice, rests on law.

As to the Bank of Venice, Professor Dunbar enters a general denial. He assumes that there was no public bank in Venice

prior to the year 1584. In proof of his position, he quotes a law of 1619, by the Venetian Senate, which he says established the great Banco del Giro, and this he calls the Bank of Venice. He also stated (April, 1892), that the subsequent history of that bank had not been written. A few months later, however, he acknowledged his mistake, admitting that the history of the bank since 1619 had been written and ably written. This admission proves that Professor Dunbar desires to do what is right, and that, though doing important service for the money changers, he does it innocently, as did the Jews when they stoned Stephen. Is it not fair to say that if the professor overlooked the obvious and ably written history of the Bank of Venice after 1619, he may also have overlooked at least some portions of the less observed history prior to that period?

The law quoted by Professor Dunbar is dated May 3, 1619, and was enacted because of a loan of silver to the republic by one Vendramin, amounting, perhaps, to some 500,000 ducats. The law provides that the bank officers and employees shall be as follows:—

| | |
|---|----------|
| A journalist with salary per annum of | Duc. 240 |
| A comptroller | 120 |
| Two bookkeepers, Duc. 240 each | 480 |
| Two assistants with Duc. 96 for each | 192 |
| Two examiners with Duc. 60 | 120 |
| Two assistants with Duc. 72 for each | 144 |
| A teller to serve also as cashier | 120 |
| A servant | 48 |

Duc. 1,320

In all 1,320 ducats. — *Quarterly Journal of Economics*, April, 1892, p. 373.

That is the entire working force of "the most considerable bank in Europe"—"the clearing house of the commercial world." It was to do the business of a republic which had been for centuries the receptacle of the riches of Europe and the East; which had carried the crusaders to Palestine at the rate, sometimes, of six millions of dollars for a single trip, with return cargoes containing the wealth of Asia, the spoils of Constantinople, and the annual tributes from the emperor of the Greek empire, which in a single levy amounted to fifteen hundred pounds of gold. The story that a dozen persons should do the entire work of the one great bank of this powerful and rich government is so absurd that the mere mention of it must refute it. And, if we eliminate the second copy of bookkeeping, the entire work of the bank, including floor sweeping and chores, was to be performed by ten persons, as mentioned in my second paper on "The Bank of Venice." The law indicates the capital of the

bank to have been about half a million ducats, which is certainly a small amount for the great government bank of the mistress of the commercial world.

Now if the law of 1619 was not the origin of the Bank of Venice, it is but fair that I should point out with some certainty the actual origin of that institution. I do so most cheerfully. Hazlitt's "History of Venice," London edition, 1860, tells us that the republic obtained a voluntary loan from citizens in the year 1160, with the intention of paying it back with interest. But the heavy expenses and losses of the war with Constantinople, in 1171, not only prevented the repayment of that loan, but compelled another, which took the form of a compulsory levy or forced loan. These circumstances and the needs of the government led to the organization of the Chamber of Loans, which afterward took the form of a bank with transferrable credits for the payment of debts. The loan of 1160 by Ziani (the doge), and several wealthy citizens amounted to 150,000 marks; equal to 300,000 pounds sterling, or \$1,500,000. The refunding of this loan, and the arrangement for the management of the forced loan to cover the expenses of the year 1171, constituted the necessity and the foundation for the Chamber of Loans described in Hazlitt's history, as follows:—

It became evident that, unless the government at once took some prompt and vigorous step, national bankruptcy would ensue; and that was a consummation to which it was impossible to look forward without extreme regret and alarm. The course which Ziani pursued in this emergency, though not altogether without precedent, was sufficiently novel and remarkable. By the advice, it is to be presumed, and with the consent of the privy council, his serenity determined to make an assessment amounting to one per cent on the aggregate property of every household; and, in order that the fullest effect might be given to the measure, a new office was instituted under the title of the Chamber of Loans (*Camera degl' Imprestidi*), composed of three members who were designated the *Camerlenghi del Comune*, and whose special duty it was to frame a report and keep a register of the means of every person in the commune liable to such assessment. The assessment realized by this process was allowed to bear an interest of four per cent, payable half yearly in March and September, until a more prosperous aspect of affairs should admit the restoration of the principal. The foregoing measure was the earliest recourse among the moderns, to that great and important system of funding which became, at a later period, a recognized branch of the political economy of nations; and the Bank of Venice was the oldest institution of the kind in Europe. — Vol. I., pp. 407-08.

In addition to the testimony in my second paper on "The Bank of Venice," I offer selections from Hazlitt's history, to show the magnitude of the Venetian finances and commerce, proving from the very nature of things, that there must have been in those early days, a governmental "fisc," or "Bank of Venice":—

It may be remembered that when the emperor Emanuel Comnenus renewed in 1174, the trading charter of the republic, he promised that

a sum of 1,500,000 marks (3,000,000 pounds) of silver should be paid in periodical installments to the ducal fisc, as an equivalent for the losses which he had inflicted during a series of years on Venetian commerce. Of this large amount Emanuel, himself, discharged only 1,300,000, leaving on his demise in 1180 a residue of 200,000 marks (400,000 pounds), payable by his son and successor Alexius. — Vol. II., p. 19.

My readers will remember that on the fall of Constantinople, one half of the spoils of the city fell to Venice. Hazlitt describes the wealth of the captured city as follows:—

In a letter which he addressed to the Pope in the same year, the Count of Flanders asseverated that "There was more wealth in the Greek capital than in all the rest of Europe together"; and the marshal of Champagne has not hesitated to record a conviction that "since the beginning of the world, never was so much riches seen collected in a single city." It seems that the property divided between the two nations was computed at 900,000 marks of silver, or 1,800,000 pounds; and if it be true, as is stated by Gibbon, that "the secret far exceeded the acknowledged plunder," the total amount might represent a sum of 4,000,000 or 4,500,000 pounds." — Vol. II., pp. 84, 85.

The fall of Constantinople planted the standard of St. Mark on almost every maritime city and seaport town from Lido to Durrazzo, and from Durrazzo to the Golden Horn." — Vol. II., p. 105.

Petrarch, an eye witness, when residing in Venice, described her shipping and commerce as follows:—

From this port I see the vessels departing which are as large as the house I inhabit, and which have masts taller than its towers. These ships resemble a mountain floating on the sea; they go to all parts of the world amidst a thousand dangers; they carry our wines to the English, our money to the Scythians, our saffron, our oils and our linen to the Syrians, Armenians, Persians and Arabians; and, wonderful to say, they convey our wood to the Greeks and Egyptians. From all these countries, they bring back in return articles of merchandise, which they diffuse over all Europe. They go even as far as the Tanais. The navigation of the seas does not extend farther north; but when they have arrived there, they quit their vessels, and travel on land to trade with India and China; and after passing the Caucasus and the Ganges, they proceed as far as the Eastern Ocean. — Vol. III., pp. 213, 214.

I could fill many pages with authentic testimony as to the widespread and magnificent commerce, the boundless resources, wealth and great power of the Republic of Venice, during a period of six or eight centuries. And yet we are expected to believe that Venice had no public bank prior to 1584; and that, some years later, their public bank was managed by about one dozen persons, including the higher officers, the bookkeepers in duplicate, and even the *single servant* who swept the floors and did the chores. Tell it not in Gath, publish it not in the streets of Askelon, that this is the supreme and scholarly effort of the money power of the world, aiming to discredit the history of the Bank of Venice, because its example disproves the theory of the gold basis for money. A common bank of the pres-

ent day with one per cent of the business of the Bank of Venice, would need a greater working force than is authorized by the Venetian law of 1619. The capital of that bank, too, was insignificant as compared with the Chamber of Loans, in the latter part of the twelfth century. Evidently that law of 1619 was merely an opening of the cash office with *giro* qualities, as was frequently the case, after a close of several years, as mentioned by Colwell.

I now ask attention to another feature of the Venetian finances. Besides the bank funds for large payments by transfers on the books, and besides the cash office for smaller special purposes, there was an interest-bearing debt. This debt arose from the policy of limiting the bank deposits to the needs of business, and not expanding the bank funds recklessly to the full amount of the expenditures of the republic. And my readers may be surprised to learn that, while the non-interest bearing bank funds were at all times above par as compared with coin, the interest-bearing bonds were never at par.

Mr. Sidney Dean, in his "History of Banking and Banks," states a well-known fact as follows:—

Near the close of the nineteenth century, while the bank credits were at a premium and in demand, the bonds of the Venetian government were quoted at sixty per cent of their nominal value. It is clear from this that the bank credits had something behind them more substantial than popular confidence in the government of the republic itself.—P. 15.

The question at once arises in full force and prominence, What was that "something" behind the circulating bank credits "more substantial" than was behind the government bonds? Both the bonds and the bank credits had the "popular confidence in the government of the republic" behind them. The bonds also had the promise of coin redemption and the profits of interest to sustain them. The bank credits had neither the promise of coin redemption nor, at that date, the profits of interest to rest on, but "something more substantial." What was that "something"? There can be but one answer. That "something more substantial than confidence in the government of the republic," more substantial than coin redemption and the profits of interest, was the demand for payments—for use as money—arising from the quality of legal tender in the usual transactions of business.

To show that this apparently strange fact is nothing unusual, it may be remarked that during the Napoleonic wars the non-interest bearing, legal-tender English currency was twice as valuable as the three per cent gold-bearing bonds of England. In proof of this I ask attention to the following statement of Mr. Alison in his "History of Europe" (Vol. VII p. 68 note):—

The public creditors were frequently, in the three per cents, inscribed for much more than 100 pounds in consideration of sixty pounds advanced. In particular, in 1807 they received no less than 140 pounds of stock for each sixty pounds paid.

That is to say, the British three per cent bonds were worth only forty to sixty per cent of their face value, while at the same time British legal-tender currency was circulating in the channels of business at par with gold. On this latter point Mr. Alison (Vol. IV. pp. 224, 225), says: —

Notwithstanding all that the spirit of party may have alleged, there does not appear ever to have been any trace of the latter effect (the depreciation of paper) in this country, or that at any period a higher price was exacted for articles when paid in bank notes than in gold.

These facts clearly prove that the demand for payments, arising from the quality of legal tender, is far more powerful in sustaining the value of government paper than is the expensive adjunct of interest or usury. The same thing is plainly proven by the fact that during our late war, the gold-bearing American bonds were frequently twenty to fifty per cent below par as compared with coin, while that portion of our currency which was receivable in the government revenues, was uniformly at par with coin.

It is not now difficult to understand why the Venetian funds of the *Banco del Giro* (Bank of Circulation) were usually forty to sixty per cent more valuable than the interest-bearing Venetian bonds, which were not legal tender, and hence could not be used as a medium of ultimate payments in the transactions of commerce.

It is also easy to understand why the gold men, who are so determined to bind our monetary Prometheus to a single commodity basis, are striving with might and main to overthrow the example of the Bank of Venice. They have discarded and degraded silver, after the successful use of that money metal by the world for forty centuries, and, like the supporters of chattel slavery in the fifties, there seems to be no enterprise too great for them to attempt. Nor are there wanting men of renown and ability to do the bidding of the money power, as there were not wanting in former times men willing to serve the slave power. But there must be a limit to every scheme of unrighteousness. Xerxes had his Thermopylæ, Napoleon found his Russia and his Waterloo, George III. his Yorktown, and chattel slavery its Appomattox. Then why may not our modern, all-conquering, most comprehensive and least merciful of all tyrants, find its last ditch, when its aggressions shall have fully aroused an enlightened and liberty-loving people?

A savage can readily perceive that the earth will support heavy burdens, and that a burden may be lifted by a man or

drawn by a horse; but he may doubt that the yielding water of the sea can bear a ship with a cargo of a thousand tons, and that said ship can be driven to all parts of the globe by the fickle and unreliable winds of heaven. And when we tell him that a few ounces or pounds of super-heated vapor of water will drive a ship of iron through the billows of the ocean at the rate of hundreds of miles per day, we excite his derision. Then if we say to him that the unseen and imponderable thing known as electricity can act more powerfully and more speedily than steam, he will lose patience. If we go still farther and try to explain to him that the entity known as the mind and will of man is still more powerful, subtle and active than either water, steam or electricity, and that these godlike attributes can harness to its service all the potent elements of nature, he will no longer listen to us.

Now it is this last and greatest power, known as the will of man, enacted into law by a sovereign government, which is the true basis for money. Of course the untutored mind cannot comprehend this; and yet this is the broad, sound and stable basis for money which has always succeeded and never failed when fairly tried. It is this broad and safe basis for money that the gold vultures desire to discredit and abolish. They desire to bind the Prometheus of our civilization to the rock of savagery, and to give us, instead, the open box of Pandora. To do this they corrupt the corruptible; they flatter and cajole the ambitious; and, through a truckling and subsidized press, they mislead the unsuspecting. All this has been done and is being done to degrade silver, to destroy the sovereignty of the government over money, and to discredit the glorious and convincing example of the Bank of Venice.

Already our civilization shows symptoms of distress and decadence. Through shrinking money and falling prices, industry is stagnant, bankruptcies are increasing, debts and taxes are becoming more burdensome; families are losing their homes through foreclosures and forced sales; able-bodied men by millions are tramping and begging for bread; women and children are famishing for the want of food, raiment and shelter; mothers and little ones infest the streets, or retreat into loathsome dens and slums, no longer able to live otherwise; churches and schools are languishing for lack of money, the revenues of colleges and great universities feel the stringency of the times, and teachers and professors are dismissed because of insufficient funds to meet expenses. I wonder that such scholarly gentlemen as Professor Dunbar have not observed these threatening symptoms of social decadence.

Rome experienced the same distresses through the failure of

the gold and silver mines of Greece and Spain. Roman society was disintegrated, and the population of Europe fell off one half. The history of those times is very painful to read. The Christian civilization of the present day is entering the penumbra of the same eclipse which darkened, distressed and decimated Europe for a thousand years. Relief came through the discovery of the American mines, expanding money and raising prices for labor and its products. An expansive money system is the chief remedy in such cases. With the broad and safe basis of legal tender, we may at once have increasing money and rising prices. This will give quick and lasting relief. The cries of distress will cease; the recuperation of society will begin; the burden of debts and taxation will gradually wear away; and our Christian civilization and free institutions will be preserved. Popular enlightenment is the necessity of the hour. Patient, earnest and persistent work in spreading the light among men is the duty of every patriot.

THE LAND QUESTION AND THE SINGLE TAX.

BY S. B. RIGGEN.

WERE some huge Colossus or Gulliver to intercept our planet as it whirls through space, and pick up the earth, as an orange, with his left hand, and the inhabitants of the globe, as Lilliputians (including all the machinery of production, save land) with his right, the most obtuse would soon see the relation which labor bears to land. The little people in his right hand would very soon cease socialistic agitation; labor unions and kindred societies would spend very little time over the eight-hour movement or scales of wages; *doctrinaires* would have little relish for polemical discussions over the tariff and money questions; but the one all-absorbing question would be, "How can we get back to the earth?" Colossus, or Gulliver, would soon be at a loss to know whether he held in his right hand the inhabitants of earth, or a gigantic single-tax club. No sooner would these little people realize their situation, than negotiations would be opened with Gulliver for access to the earth. In answer to the appeals from the little folks, he would probably inform them that the planet was his by right of conquest, and that he would permit them to use it only upon terms satisfactory to himself. This the Lilliputians would hasten to accept, as the only means of escaping wholesale starvation. Gulliver, the symbol of landlordism, would of course fix terms upon a basis of securing to himself all the produce of the inhabitants of the planet, save barely enough to keep them alive.

Now this is precisely the condition of civilization to-day. Landlordism stands between the producers of wealth and the earth, and by a sliding-scale process levies tribute upon industry to the extent of all that labor produces, save a bare subsistence. It seems strange that the industrial world awakens so slowly to a realizing sense of this stupendous fact. It seems queer that the world doesn't, at a single leap, grasp the truth that wealth in all its manifold forms consists

in nothing else than bits of land fashioned or shaped by human hands in suitable ways to satisfy human wants. The moment that this plain truth dawns upon suffering humanity, that moment the shackles of industrial slavery will fall from our limbs; that moment involuntary poverty will disappear from the face of the earth, like frost before the sunshine. Thenceforth enforced destitution, with its attendant wretchedness, will be found only in history. In claiming this startling result as one to flow from the adoption of the single tax, we are hooted at by some, regarded as utopian dreamers by others, and by still others met with all kinds of absurd, illogical arguments in their futile efforts to shake our position.

The most forcible as well as the most scholarly argument against the single tax that I have seen, came from the pen of Professor Huxley, and appeared some years ago in a series of papers in the *Nineteenth Century*. He simply pleads the principle of population as announced by Malthus. This plea would justify the commission of every crime prohibited by the decalogue, and as many more as the disordered imagination of the most fiendish fiend could conjure up.

Single taxers are not, as many suppose, flying in the face of well determined natural law. We do not ignore the fundamental law of natural selection and survival of the fittest; we only seek to give this law free play. There is abundant statistical testimony going to show that increased subsistence does not necessarily multiply the human species, as is the case with other forms of animal and vegetable life. This evidence sets at naught the Malthusian theory.

That the law of natural selection and survival of the fittest will continue to play its ordained part in human affairs, after the physical wants have been adequately provided for, no intelligent single taxer for a moment denies; but we believe its operation will be confined to man's intellectual and spiritual nature, not his physical. Herbert Spencer, probably the profoundest thinker of modern times, gives it as his opinion that the physical man is complete. It therefore becomes the burning necessity of the hour to do away with this unnatural strife for bread, which so stifles and suppresses the higher nature in man. And this can be done by readjusting our system of land tenure so as to make land accessible to labor, its companion in production. This is the object and purpose of the single-tax movement.

It seems a platitude to say that all men have equal rights to the use of the earth — that the earth is the common heritage of all mankind; this is too self-evident even to require statement. It should go without saying. No man with a normal mind and heart can deny this, and look a fellow creature in the face. And yet we are now supporting a system of land tenure which flatly contradicts this truth. Many good and estimable people, through want of mature thought on the subject, deny this. To them there seems an abundance of land for all who desire it, and our present system of private property in land appears the very corner-stone of our civilization. They seem to think that improvements cannot be made upon land, unless the improver own a cone, the apex of which is the centre of the planet and the base infinity. Suffice it to say this is a mistaken idea, as any one in search of truth, rather than support for an unjust institution, can easily ascertain.

Single taxers recognize the necessity for permanency of occupancy quite as clearly as other people, and there is nothing in our proposition to disturb it, any more than in the present system. All the single-tax plan calls for is that the unearned increment accruing to land shall be converted into the public treasury, instead of being, as now, appropriated by individuals. This is but simple justice; as any fair-minded person will upon a little reflection admit.

I scarcely think it necessary to define to the intelligent readers of THE ARENA what is meant by *unearned increment*. Yet, since such important reasonings hinge upon it, it may be well briefly to do so. The term itself, it may be said in advance, raises the question of legitimate ownership. Unearned increment is a name given to that value which attaches to bare land, separate and apart from all improvements. It is an increment or increase in value given to land through the presence of population; to which the owner contributes only in the proportion of one to the total population, when he occupies the land in person; or, if he is an absentee, to which he does not contribute at all. It is called an unearned increment, because its owner has not earned it. Had the owner earned it, the term would not be applicable; the prefix *un* would have to be lopped off of the modifying word. Therefore I say, the term itself raises the question of rightful ownership. And I would say, in passing, that this term is

not one invented by the single-tax school. It had a fixed place and meaning in economic science and literature, long before single taxers were heard of. From this it readily appears that the term *unearned increment* is, after all, but a figure of speech. For in reality there can be no such thing as *unearned increment*, except as it may be said of the reproductive forces of nature that aid us in production, and the term is not used in this sense. This something called *unearned increment* is, strictly speaking, an *earned increment*; but it is called *unearned increment* because *those who get it do not earn it, and those who earn it do not get it*. This so-called *unearned increment* is produced by the thrift, enterprise and presence of the whole community; and by no one in particular, except in the proportion that one bears to the whole, as above stated.

Now this blunder, this continuing wrong, this unholy practice, this form of injustice which society now tolerates, is the one barrier standing between our present condition of industrial slavery and that of industrial freedom. Single taxers propose to emancipate mankind by a simple act of justice — by simply taking for the community this *unearned increment*, which the community alone produces, and leaving to the individual the exclusive right to use and enjoy all he produces; his rights to produce being limited only by the equal rights of all to the use of the earth.

Now this *unearned increment*, great as it is when measured by dollars and cents, would not of itself, other things being equal, relieve industrial distress a great deal, even were it collected and distributed ratably among the people producing it. This is not the great blessing to flow from the single tax, but only an incidental benefit. It is true the great fund thus collected would entirely abolish the necessity for taxation, and to that extent be a wonderful help. The single tax, be it remembered, is not a tax at all, in the sense in which the word tax is commonly used. It is a plan for levelling up or equalizing the rights of all to the use of the earth, by collecting, for public account, *unearned increment*, or, that which is the same thing, land values; which, attaching to any given piece of land, simply represent the difference in its productive power over the poorest land in use, or the best land that can be had for nothing. Land that can be had for nothing, or the poorest land in use, is said to have no

value. By this is meant, no value in exchange; it may have a utility value, but having no value in exchange, it has no unearned increment attached to it.

Now, as I say, while the converting of these unearned increments into the public coffers would be in itself a prodigious help, it would be but an incidental benefit, considered apart from the consequential benefit which will flow from it. The first result of this act of justice will be to confine the users of land to such an amount of it as can be put to the best use. All incentive for withholding land from use would be at once destroyed. And the second or attending benefit will be that measureless quantities of good land will be thrown open to any and all who want it.

The unpardonable sin of our present practice of allowing individuals to take unearned increment, does not consist so much in the wrongful appropriation of what does not belong to them, as in the fact that the privileges thus accorded, turn civilization into a hotbed of gamblers, wherein dealers in land tie up all the land they can, and, withholding it from use, hope thereby to become the fortunate possessors of slices of this unearned increment. True, their hopes are not always realized, but in their efforts to accomplish their purpose, they do all they possibly can to bring their fellow creatures to terms by withholding from them land, the only basis of life. And herein lies the essence and core of our industrial trouble. Land speculation is universal wherever our system of land tenure prevails, and will continue as long as the present system is maintained. In the very nature of things it cannot be otherwise, so long as society holds out such a temptation.

In a word, the trouble with industrial society is simply that, since individual right to unearned increment is respected, we are turned into a society of gamblers, wherein the majority of men seek land more for the sake of unearned increment than for the production of wealth; in consequence of which the access to land by producers of wealth is made so difficult that widespread distress and destitution, such as now characterize civilization everywhere, are the inevitable result. For wealth is produced only by the application of labor to land, and the facility with which labor can reach land, determines the facility with which wealth can be produced. When single-tax advocates speak of abolishing

involuntary poverty, they mean to do so by abolishing the barrier now standing between labor and land; and when this is accomplished, there can be no such thing as involuntary poverty. For since the source of all wealth is land; and since land exists in such unlimited quantities in excess of all human needs; and since there is always as much available labor as there are human beings to be provided for, — it follows that for people to go hungry, with plenty of good free land lying open before them, would be quite as absurd as to go thirsty while camping on the shores of Lake Michigan. The sole cause of the dearth of employment, of which we hear so much at the present time, is because the land, nature's opportunity to work, is withheld from the workers. So many good and even thoughtful people cannot see this; they are veritably blind.

In reply to single taxers, people so often say: "Why, we cannot all be farmers, miners, stock raisers, horticulturists and the like. Your proposition might be well enough for this class, but what will that do for the artisans, factory operatives, merchants, professional men and the multitude who wouldn't know how to farm, were the whole world open to each of them?" Just a very little reasoning, in a logical direction, will make it perfectly clear to such inquirers, that the single tax wouldn't if it could, and couldn't if it would, turn all the producers of the world into agriculturists. It would simply result in a natural and free subdivision of labor, wherein each person could choose the kind of employment for which he was best suited or qualified, and in which he saw the best opportunity for promoting his individual welfare. Skill and special aptitude in any calling would determine one's position in the industrial world, then as now; with this difference, that the land, the final employer of all, would be open to labor, and the worst misfortune that could befall any worker would be that he might have to avail himself of a natural opportunity to work. And this, to the great majority of the race, would be considered no misfortune at all, but a positive boon.

In reasoning on this subject, it should always be kept clearly in mind that opportunities for employment are separated into two grand divisions, *natural* and *artificial*. A natural opportunity to work is an opportunity furnished by nature — where the laborer applies his energies directly to

nature, without the intervention of an employer, as where one farms, fishes or mines for himself. An artificial opportunity is where the laborer works for another person, firm or corporation for a stipulated reward. In a word, a natural opportunity is to work for oneself, an artificial opportunity is to work for some one else. Our complex social organism often makes it difficult to see this at first glance; yet a close analysis shows that every productive worker in the world comes under one of these two heads. Now the trouble with the existing order of industrial society is, that the former or natural opportunity to work is practically cut off, and producers are left to fight and scramble with one another for artificial opportunities; and, these artificial opportunities being inadequate to supply the demand for work, there follows a competition among workers, which results in reducing wages to a starvation point; and even when this point is reached, many are left unemployed. It is this competition for artificial opportunities of employment, with natural opportunities cut off, that causes such an outcry against what socialists call "the competitive system."

The employers in the artificial opportunities are the capitalists we hear so much about, and against whom so many well meaning but misguided producers are contending, striking and fighting. These much-abused capitalists, naturally, are doing the best they can for themselves, and will of course buy labor as cheaply as possible, just as they do the other materials of which their finished products are composed. The truth of the matter is, the capitalist is just as much a victim of the present unnatural, one-sided competition as the laborer, and stands just as sorely in need of relief. And therefore it is, as we single taxers say, that capital and labor, being essentially the same thing — capital itself being but stored-up labor — should and would be friends and mutual helpers, under a condition where natural opportunities are free. With natural opportunities free, a worker could work for a capitalist or not, as he might see fit. As it is now, he *must* work for a capitalist, because he cannot work for himself, as natural opportunities for him to do so are closed against him. This little difference makes all the difference in the world — the difference between that of being a slave and that of being a free man.

Another class of persons said, "What great gain can come

to the users of land, by paying unearned increments into the public treasury instead of to the landlord — since, in any event, they must pay them?" The answer is plain. First, the user of the land will participate in this enormous fund negatively, by being relieved from all taxes; and positively, by enjoying with other members of the community any public enterprises which the community might undertake, with any surplus fund left in hand after the ordinary expenses of government are met. For that matter the community could make a *per capita* dividend with any unearned increment surplus over and above ordinary expenses. But this, probably, would not be done. The surplus — and there would be a large one — would probably be used for providing free for public use, such things as lights, water, street railroads, public roads, schools, libraries and a hundred and one things in which the community has a common interest. Secondly, unearned increments (which by the way would no longer be unearned increments, for reasons already explained) would be enormously reduced — reduced in something like the proportion that all land, used and unused, bears to the land now in actual use. Moreover, unearned increment would not have to be paid on all land, but only on that land having a rental value. Immense quantities of land possessing great utility value, and now possessing a corresponding rental value, owing to the vast quantities of land withheld from use, would possess no rental value whatever under a system where occupancy is limited to use. Its utility value would, however, not be impaired; on the contrary it would be augmented. And thus it is we say that through the operation of the single tax, free land would exist for all who might want it — good free land, free even from unearned increment or rental assessments. The great bulk of farming land will, for instance, wholly escape not only taxation but also unearned increment assessments, when the single tax is adopted.

There are still other persons who say, "Well, even if your single-tax reform *will* give everybody who wants it, a farm for nothing, that wouldn't help us much, for every one knows that farmers who own farms now are starving to death." So they are, and why? Simply because the market for their products is dried up, through the inability of those to whom they would sell, to buy. To market is to trade, and a man

with *something* to trade can make no exchange with a man who has *nothing* to trade, for obvious reasons. And the reason those who would buy if they could, cannot buy, is because their opportunities of employment have been restricted to artificial opportunities, with the result as already pointed out. It must not be forgotten that the prosperity of a producer depends as much upon the ability of others to buy, as upon his own ability to produce. And a man's ability to buy depends wholly upon his ability to produce.

The production of wealth, in all its forms, consists in various modifications of bits of land. Some men produce one thing, some another, and others still other kinds of things, each according to his opportunities, industry, skill or natural advantage. The surplus of each man's product is taken to the market, and there traded or exchanged for other things. All trade with all, and each is supplied with various things, according to the opportunity he has had to produce.

Some people tell us that the single tax is all well enough in theory, and may be adopted some time away down in the dim future, when human nature changes, and every one is willing to live according to the golden rule. To such we would say, that human nature is plenty good enough for our purpose here and now. We have no fear but that as soon as men awaken to the fact that land monopoly is responsible for all involuntary poverty in the world; that land monopoly stands directly in the way of material progress; that private ownership of land is an institution without a single principle of justice to stand upon, but that it flatly contradicts the self-evident truth that all men have equal rights to the use of the earth; that it is worse than folly to prate about the equal rights of all to life, liberty and the pursuit of happiness, and at the same time deny equal rights to the earth, the source of all three; and that this underlying basis of all the great industrial wrongs can be wholly and completely wiped out, by simply concentrating taxation on land values;—I say when men awaken to a consciousness of these facts, they are here and now quite good enough to act promptly. In fact they are too good, or if you please, selfish, not to act.

We have had the golden rule preached to us long enough. We know by precept and experience that honesty is the best policy. The civilized world cares no longer to have these

things dinned in its ears. What is wanted now is a chance to practise those virtues; and this all the world knows is utterly impossible under prevailing conditions. Some may come a little nearer than others, in their attempts to reach these ideals, but all fail woefully, not for want of will but for want of opportunity.

The adoption of the single tax will work an imaginary hardship upon the comparatively few who now, through the control of natural opportunities, fasten themselves as parasites upon the workers of the world. So does the abatement of a small-pox epidemic work a hardship on the doctors. But in one case as in the other, I think the general advantage outweighs the special hardship.

There are many other phases of the question that I should like to touch upon, but space granted me forbids. As a closing word, kind reader, I beg of you, if you have not already done so, to study this question. If we are wrong, show us how and why. If we are right, cast in your lot with us and aid in ushering in with the new century a civilization worthy of the name, and the undying gratitude of a long suffering humanity shall be your heritage and reward.

THEN DAWNED A LIGHT IN THE EAST.

BY B. O. FLOWER.

I.

THE civilization of Christendom to-day resembles in so many respects the civilization of the Roman Empire of two thousand years ago that it presents to the philosopher, the student of sociology and the reformer a subject for serious reflection, which if ominous is by no means hopeless, to those who bear in mind the fact that at this remote and sombre period, when through the music of life ran the note of despair, and men existed rather than lived, there came into the world a new song, deep, rich and melodious. A new influence entered the soul of man, energizing and electrifying life. A moral uplift changed the current of thought, fanned into flame an almost quenched spark of spirituality, and gave a new dignity to manhood, while it gilded the future with a great hope.

Our modern civilization is greatly indebted to three ancient centres of intellectual life — Rome for her laws, Athens for art, Jerusalem for religion. In this paper I desire to notice civilization in these three capitals of thought at the time of the Cæsars. We shall find mankind in the midst of triumphant animalism, in which revolting lust and refined savagery, extensive wealth and abject penury, frequently made all the more hopeless and repellent by sanctimonious hypocrisy, existed on every side. And in this night time of the human soul we shall see a light dawn in the East, a revivifying hope come into the heart of man through the teachings of the gospel of human brotherhood. And we shall further see that so long as the high spirit of altruism dominated the new religion, so long as it was pervaded and controlled by peace and love, it gained momentum, and its influence bore humanity toward the age-long dream of happiness through justice, freedom and love.

II.

The student of history cannot fail to see that existing conditions to-day find many striking parallels in the Roman civilization at the dawn of our era, with this important difference. We are on a higher round of the spiral ladder; for we must not lose sight of the fact that although there come from time to time periods of

depression and partial eclipse, when not unfrequently nations die, and sometimes whole civilizations are blotted from earth, yet on the whole man is slowly but surely rising. The trend of life is Godward. Thus for example, we find that in the olden days slavery existed in two forms; those who theoretically were free, as are our industrial millions to-day, were in reality slaves to capital, while chattel slavery also flourished in its most revolting form. Furthermore, with us education and popular franchise render the condition of our industrial slaves less pitiable because they have the ballot at their command.

With these thoughts in mind we will view social conditions as they were two thousand years ago; and at the outset we shall be impressed with the important fact that apparent national prosperity does not necessarily imply the presence of happiness, for, unless justice be present, the reverse is indicated. Rome, at the time of which we speak, might have impressed the superficial stranger as being at once happy and prosperous. Augustus had "found her a town of huts; he left her a city of marble." She was the undisputed mistress of the civilized world; streams of golden tribute poured into her coffers from all quarters. But the Roman world had, to paraphrase a striking expression of Hugo's, fallen into her stomach. The worship of material things was the real religion of the age; which is to say that the coronal region of the national brain had become benumbed by the paralysis of gross materialism. The animal had strangled the spiritual; the ideal was eclipsed by the sensual. When conscience is deadened the well-springs of life begin to dry up; when the divine promptings cease to move the heart of a nation, death soon fastens upon her vitals.

I remember when a small boy the keen delight I felt one summer afternoon as, while walking with my mother to a neighbor's, I caught sight of a forest tree clothed in the gorgeous tints of autumn. Its mantle of scarlet, gold and russet was accentuated by the deep, quiet green of the trees on every side. I eagerly called my mother's attention to the beautiful spectacle. She said, "That tree is dying; the brilliant colors at this season are the sure signs of its death." I was sad. In a few moments we passed the tree and I found it had been girdled. Its splendor was the hectic flush of death which gave a fleeting beauty to the expiring child of the forest. So Rome two thousand years ago resembled that dying tree, but she mistook the hectic flush for the blush of returning youth. At this period wealth was concentrated in the hands of a few. Capital was sacred but life was hardly worth the saving. According to Plutarch, slaves were often bought in the Roman camp for less than one dollar of our money.

The moral degradation at the social nadir was only surpassed by the revolting immorality in high life. A well-known historian * gives a glimpse of the bestial corruption of this period among the ruling classes in the following startling language:—

Messalina has attained the preëminence of being regarded as the most abandoned woman earth has known. It is recorded that every man in the household of the emperor was her paramour. Officers, play-actors, buffoons, slaves, all were alike welcomed by her. Her atrocities were far too shameful to be recorded. The ladies of her court were compelled to practise in her presence the same shameful enormities in which she indulged, and whoever refused was punished with torture and death.

Intellectual training without moral culture was a characteristic of high life. In vain did the Stoics attempt to stem the tide of degradation. The idle rich had long since become vicious and lawless; the idle poor had become criminal and debauched. The great struggling millions found life day by day more hopeless and their burdens grew gradually heavier and heavier. A savage spirit existed everywhere. Human sympathy was no longer discernible in public spirit. On the one hand the plutocrats gorged; on the other the proletariat starved. Luxury existing by the side of want is an unfailing sign of moral disintegration. Virtue seemed dead, hence it is not strange that passion and savagery governed the human heart. The historian Froude has given us an admirable characterization of this period in the following graphic words †:—

It was an age of material progress and material civilization; an age of pamphlets and epigrams; of salons and of dinner parties; of senatorial majorities and electoral corruption. The highest offices of state were open, in theory, to the meanest citizen; they were confined, in fact, to those who had the longest purses or the most ready use of the tongue on popular platforms. Distinction of birth had been exchanged for distinction of wealth. The struggle between plebeians and patricians for equality of privilege was over, and a new division had been formed between the party of property and a party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being fast absorbed into vast estates, held by a few favored families and cultivated by slaves, while the old agricultural population was driven off the land and was crowded into towns. The rich were extravagant, for life had ceased to have practical interest except for its material pleasures; the occupation of the higher classes was to obtain money without labor, and to spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for a more equal distribution of the good things which alone were valued.

Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated in their hearts disbe-

* "History of Italy," by John S. C. Abbott, p. 312. See also Juvenal, and Keightley's "History of Rome."

† "Cæsar," by Anthony Froude.

lieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining, beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant political, cant religious; an affectation of high principle which had ceased to touch the conduct and flowed on in an increasing volume of insincere and unreal speech.

Describing his own time the philosopher Seneca wrote:—

All things are full of iniquity and vice. We struggle in a huge contest of criminality. Daily the passion for sin is greater and the shame in committing it less. Wickedness is no longer committed in secret; it flaunts before our eyes, and has been set forth so openly into public sight, has prevailed so completely in the breasts of all, that innocence is not rare but non-existent.

A further glimpse of the state of Roman society is given by Archdeacon F. W. Farrar* from which I take a few expressive lines:—

There have been many ages when the dense gloom of a heartless immorality seemed to settle down with unusual weight; there have been many places where, under the gaslight of an artificial system, vice has seemed to acquire an unusual audacity; but never probably was there any age or any place where the worst forms of wickedness were practised with a more unblushing effrontery than in the city of Rome under the government of the Cæsars. A deep-seated corruption seemed to have fastened upon the very vitals of the national existence. It is surely a lesson of deep moral significance that just as they became more polished in their luxury they became more vile in their manner of life.

In the age of Augustus began that "long, slow agony," that melancholy process of a society gradually going to pieces under the dissolving influence of its own vices, which lasted almost without interruption till nothing was left for Rome except the fire and sword of barbaric invasion. The old heroisms, the old beliefs, the old manliness and simplicity, were dead and gone; they had been succeeded by prostration and superstition, by luxury and lust.

It was an age of cruelty. The shows of gladiators, the sanguinary combats of wild beasts, the not unfrequent spectacle of savage tortures and capital punishments, the occasional sight of innocent martyrs burning to death in their shirts of pitchy fire, must have hardened and imbruted the public sensibility.

The mere elements of society at Rome during this period were very unpromising. It was a mixture of extremes. There was no middle class. At the head of it was an emperor, often deified in his lifetime and separated from even the noblest of the senators by a distance of immeasurable superiority. He was, in the startling language of Gibbon, at once "a priest, an atheist and a god." Surrounding his person and forming his court were usually those of the nobility who were the most absolutely degraded by their vices, their flatteries or their abject subservience.

The ceremonies of religion were performed with ritualistic splendor, but all belief in religion was dead and gone. "That there are such things as ghosts and subterranean realms not even boys believe," says

* "Seekers after God," by F. W. Farrar, D. D.

Juvenal, "except those who are still too young to pay a farthing for a bath." And yet the highest title of the emperor himself was that of *pontifex maximus*, or chief priest, which he claimed as the recognized head of the national religion. "The common worship was regarded," says Gibbon, "by the people as equally true, by the philosophers as equally false, and by the magistrates as equally useful."

It was an age of the most enormous wealth existing side by side with the most abject poverty. Around the splendid palaces wandered hundreds of mendicants, who made of their mendicancy a horrible trade, and even went so far as to steal or mutilate infants in order to move compassion by their hideous maladies. This class was increased by the exposure of children, and by that overgrown accumulation of landed property which drove the poor from their native fields. It was increased also by the ambitious attempt of people whose means were moderate to imitate the enormous display of the numerous millionaires.

It was an age of boundless luxury — an age in which women recklessly vied with each other in the race of splendor and extravagance, and in which men plunged headlong, without a single scruple of conscience and with every possible resource at their command, into the pursuit of pleasure. There was no form of luxury, there was no refinement of vice invented by any foreign nation, which had not been eagerly adopted by the Roman patricians. "The softness of Sybaris, the manners of Rhodes and Antioch, and of perfumed, drunken, flower-crowned Miletus," were all to be found at Rome. There was no more of the ancient Roman severity and dignity and self-respect. The descendants of Æmilius and Gracchus — even generals, consuls and prætors — mixed familiarly with the lowest *canaille* of Rome in their vilest and most squalid purlieus of shameless vice.

And it was an age of deep sadness. That it should have been so is an instructive and solemn lesson. In proportion to the luxury of the age were its misery and exhaustion. The mad pursuit of pleasure was the death and degradation of all true happiness. Suicide — suicide out of pure *ennui* and discontent at a life overflowing with every possible means of indulgence — was extraordinarily prevalent.

Such was the state of civilization in Rome.

Passing eastward from Italy we find that Greece at this time presented a spectacle less tragic but very melancholy. Society was permeated with artificiality. There was a hollow ring to conventional life on every side, but there was also a deep heart hunger for something better. The golden age of Pericles had long since departed, and the great philosophers whose intellects are still the wonder and admiration of the world had passed away, to be followed by a horde of pitiful imitators and empty-pated sophists who were little better than sounding boards — bodies without souls — talking machines who, having little faith, hope or love, had made philosophy a profession in order to enjoy ease. Of this age the late Professor Edwin Hatch observed that it was *

a world which had created an artificial type of life and which was too artificial to recognize its own artificiality . . . a world whose schools, instead of being laboratories of the knowledge of the future, were forges

* "The Influence of Greek Ideas and Usage upon the Christian Church," by Professor Edwin Hatch, D. D.

in which the chains of the present were fashioned from the knowledge of the past. . . . Philosophy, which had been a profession, had also become degenerate; the philosophers had made philosophy unreal.

The Macedonians, in all probability, would have struggled in vain for the conquest of Greece had not the old energy of Greece given way before the growing love of show and amusement. "The rich also," observed Professor Fyffe, "grudged giving the state anything and tried to escape taxes."* After the conquest of Greece by the Macedonians the degeneracy rapidly increased. Temples were reared on every side, but religion gave place to a sensuous materialism in the popular heart.

And yet here, in the midst of a life so characterized by insincerity, so essentially superficial in character, were numbers of men and women who thirsted for something which their hollow education, their shows, games and amusements, their multitudinous temples and elaborate ceremonialism, signally failed to supply. There was a deep heart hunger for something real and sincere, something which possessed the power of restoring faith, awakening hope and kindling that comprehensive love which extends to all sentient beings, and marks the zenith of life's aspirations as boldly as sensualism marks its nadir. This feeling was seen on every side. We are told that the Apostle Paul found a temple dedicated to the "unknown God." What could be more pathetic? The hungry spirit of the age had also turned to Homer for food. Dr. Hatch tells us: "The verses of Homer were not simply the utterances of a patriotic pen with a patriotic meaning for a patriotic time. They were the Bible of the Greek races." In fact, while the shallow and artificial held such powerful sway, an under current of deep feeling was also a marked characteristic of this period in Athens.

Leaving Greece we enter the Palestine of the period. Here it is noticeable that religion had degenerated into soulless formalism, and theology concerned itself with the outside of the cup of life. The phylacteries were enlarged and the prayers lengthened. The deep, earnest cry of faith was drowned by the self adulation of the pompous Pharisee or the jangling voices of warring sects. The Sadducees sat in high seats and scoffed at the dream of a future life. The people were expected to regard rigidly the outward form and narrow dogma of sect and race. They were taught to hate the Samaritans as idolaters and perverters of the truth rather than love them as brothers who, if erring, were brothers still. The masses were in intellectual bondage to those who taught conventional religion with their mouths, while their lives perpetually contradicted all that was vital or uplifting in religion. Moreover, the yoke of a foreign government weighed on the

* "History of Greece," by C. A. Fyffe, A. M.

nation, and the people were compelled to bear a crushing load imposed on them by the merciless rapacity of extortioners who, under the cloak of the law, robbed the poor of wellnigh all but their daily bread.

At this time when vital faith had flown, when hope was dying and love was withering as a canker-eaten flower, there came out of a little obscure village in Galilee a serene soul, whose inner nature was nourished by a great and abiding faith in the *ultimate triumph of good, and in the reality of a Divine Father, who dwelt in light and whose name was Love*. This lofty soul felt what only the most spiritual and sensitive natures are capable of appreciating, *the weight of the people's miseries*. Nor was this all; He possessed that energizing faith in the divinity of man which renders it possible for him to rise above savagery, greed and sensual joys; His brain was aflame with Love; a great hope filled His heart; the dream of a universal brotherhood based on the golden rule dwelt in His mind, as an ideal haunts the brain of a sculptor until he yields to his impulses and gives it expression. He was philosopher enough to realize that if His ideal was to take possession of the hearts of others something more than theory must be manifested. His life was the expression of His dream. His words and deeds carried with them a potency which boldly contrasted with the perfunctory teaching of the conventional religionist of His time. His lofty faith and overmastering passion for justice, the ever present sympathy for those sinned against, spoke of the presence of something which answered the heart cry of the noblest and most divine human emotions. His life was an expression of the persistent ideal which, throughout all ages, has haunted the brains of the noblest sons of earth, and with each succeeding epoch appears more plainly to the vision of the prophets, seers and poets — the ideal a redeemed humanity, a brotherhood cemented by all encompassing love and made strong by a living faith and never vanishing hope.

This age-long dream, which has impressed its stamp upon the prophets of every age and is admirably summed up by Victor Hugo in the sentence, "Concord condensed into felicity, civilization summed up in harmony," — this high ideal, though as yet far off, is nevertheless the pillar of fire in the world night, and it grows brighter with each succeeding triumph of civilization. Jesus, perceiving the possibility of its realization, worked tirelessly for its consummation. His deeds and teachings were not entirely unappreciated even in His own day; a few who followed felt the profound depths in their own souls stirred, and they in turn became intoxicated by that high and luminous faith which leads men and women to make the great renunciations and dedicate

*Why not better say: His heart was aflame
with love. —*

life's best efforts and energies to the cause of justice and the weal of man. Soon the fires kindled in Galilee spread over Palestine. The Serene Dreamer alarmed respectable conventionalism in church and state. The ever recurring tragedy followed—the prophet of Galilee faced a tragic death.

But martyrdom always exerts a strange influence on the brain of man after unreasoning hate and prejudice have died away. The halo of heroism, at once fascinating and positive in its influence, extends from the man who faced death for what he believed to be divine truth, to the idea or conviction taught by the martyr. And so the central truths promulgated by the great Nazarene—the reality of the *Divine Life whose name was Love, the sonship of man, the brotherhood of all the children of men*—from glittering generalities became life-governing convictions. The strong faith, the great hope, the luminous love which characterized His life and teachings, fired the hearts of those who dwelt with Him. They tried to return to their nets, but were impelled to higher duties. He who is touched by the divine flame cannot again find contentment on the self-plane. The peace which comes from doing good, the great calm of the soul which is known only to those who make the great renunciations, and devote thought, deed and life to truth, justice and love, forever closes the gate of life against sordid greed, selfish gratification and *pseudo* pleasures which characterize the life of the unawakened spirit. And so these once simple-hearted fishermen became torch bearers of life in the hour of humanity's night. They carried throughout Palestine, Greece and Italy the gospel of faith, hope and love, and this light from the East revived the divine in the hearts of the despairing.

So long as the words of Jesus were followed, so long as conduct or life, rather than hollow dogma and abstract belief, was the test of religion, the new truth spread. Neither the wilful falsehoods, the base slander, the ignorant misconceptions which represented the new religion as the incarnation of vice wedded to blind superstition, nor yet the terrible persecutions carried on with merciless ferocity, availed to check its onward march in the empire of the human mind. It possessed the germ of permanent progress, for it was alive with the spirit of divinity. Before its followers floated the ideal of a broad and gentle spiritual supremacy which is destined to redeem the world. And this marvellous growth continued until a change came, the culmination of which, as the late Professor Edwin Hatch* pointed out, was reached when "the centre of gravity was changed from *conduct*

*The late Professor Edwin Hatch, D. D., it should be remembered, was one of the most learned scholars in the orthodox Protestant world. The fact that he occupied a chair in Ecclesiastical History in Oxford University indicates his high scholastic standing.

to belief" and the religion of the "*Syrian peasants*" merged into the world of the "*Greek philosophers*."

When this great change came, to the superficial eye Christianity had triumphed. She had become respectable; she had exchanged the religious life for creedal theology; conventionalism was ready to subscribe to Christianity, for the insincere and artificial could now by profession enter a church which would have barred them so long as the rigid requirements of the *religion of life* as laid down by Jesus were made the test of discipleship. At that moment the seeds of spiritual death found root in Christianity. She had conformed to the requirements of conventionalism.

Dr. Hatch calls attention to the important fact that the Sermon on the Mount, which was the promulgation of a new law of conduct, belonged to the world of the Syrian peasants, and that it stood on a lofty mountain peak in the forefront of the ministry of Jesus; while the "Nicene Creed—a statement partly of historical facts and partly dogmatic inferences—belonged to the world of the Greek philosophers, and in it ethics had no place."

The vitality inherent in the teaching of the new religion gave it saving power, but with the change in the centre of gravity an avenue was opened for the church to become a temporal power, a prize for worldly ambition, an instrument for persecution, a throne for bigotry, as well as a home for the hollow artificiality which exalts the letter and disregards the spirit, thus paralyzing spiritual progress.

Jesus exemplified in His life the profound truth that faith, hope and love are the well-springs of spiritual life, which is the soul of enduring civilization. It is important, however, that we do not confuse spiritual life, which is the quickening of all that is highest, sweetest, purest and most noble in man, with dogmatic theology and creedal religion, which are frequently far more destructive to soul expansion and the development of the inner life than the agnosticism which is the result of revolt against that soulless and formal worship of creedal theology, which was almost as prevalent in the days of Jesus as it is with us, and which He thus scathingly denounced: "Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayers. Ye pay tithe of mint, anise and cummin, but omit the weightier matters of the law, judgment, mercy and faith; ye are like unto whited sepulchres, which indeed appear beautiful without but are within full of dead men's bones." True spiritual life is broad, sweet, tender, just, beneficent and inspiring. In its atmosphere the spirit of persecution and hate withers and dies.

It was because Jesus possessed so large a degree of this spiritual life, which expressed itself in human sympathy, in serene faith in the ultimate triumph of Good, in courage to denounce sin in high places and to unmask the hypocrisy which blasts while it pretends to bless, that His life has been an inspiration to millions of earth's noblest sons and daughters; even in the face of the persistency with which the spirit has so often been ignored, and the letter, even of doubtful origin, has been emphasized by those who claim to be His followers. Jesus emphasized the dignity of human life; He demanded that it be lifted to a higher level, that it might see and feel the light and warmth of a broad existence. He appealed to the coronal regions of the brain and awakened the conscience.

No civilization can long endure after the spiritual ideal is eclipsed. There must be present in the heart of man a strong, abiding faith in a fairer to-morrow. There must be present that large hope which inspires moral courage, coupled with the radiant love which is the soul of the golden rule; that love which "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth."

The message which this age brings to us, instead of being a wail of despair, is at once a lesson and an evangel because it gives to the riper judgment and more developed soul life of the present time the golden key to progress, felicity and concord.

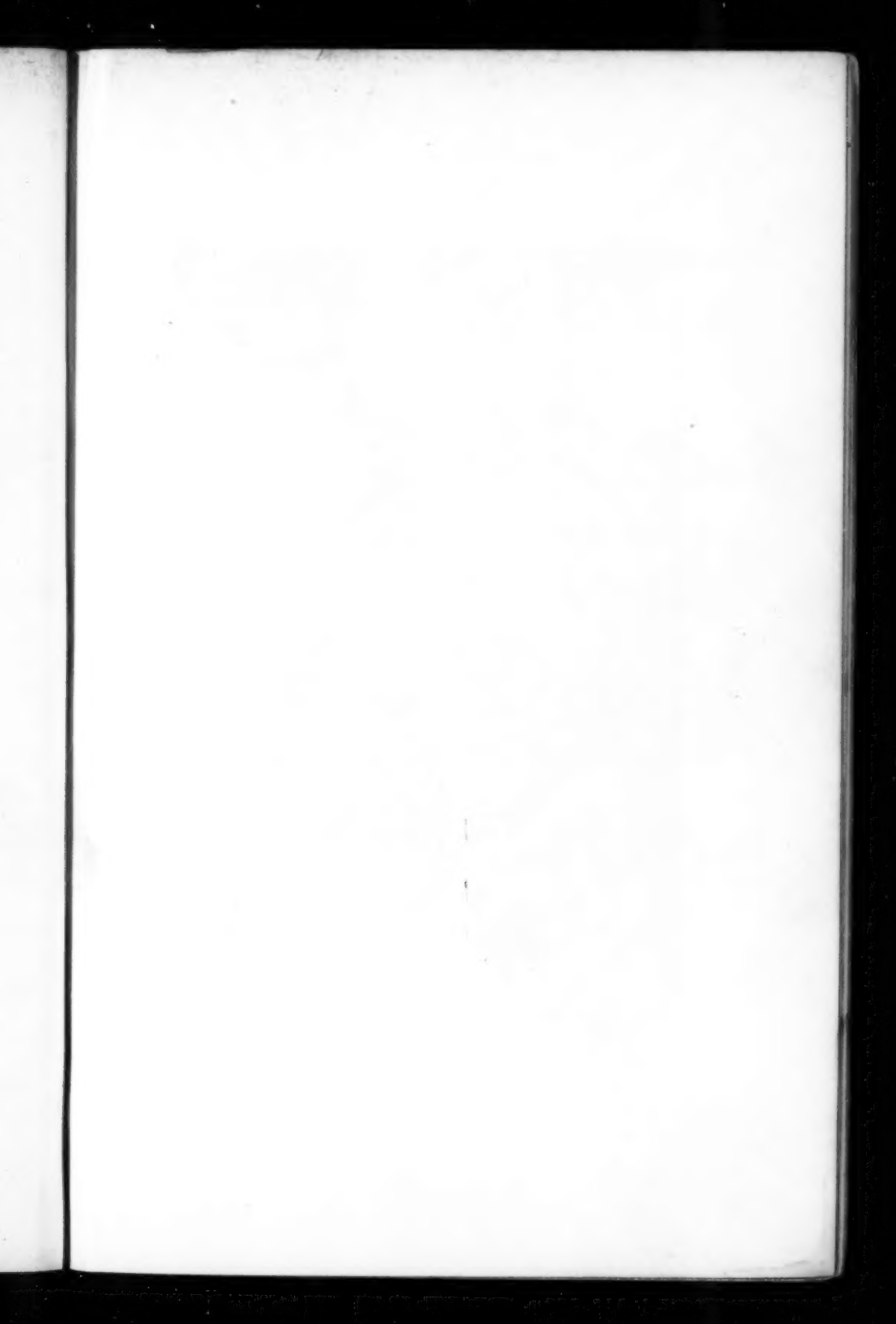
I imagine no one who reads the annals of this night time of the human soul will fail to be startled with many points of resemblance between the Roman empire under the Cæsars and Christendom to-day. The worship of gold, political corruption, social degradation, moral debauchery in high life and the savage spirit which always rises in society when conscience yields sway to self-gratification; all these evil conditions are present to-day, as they were present when Seneca uttered the lofty truths of stoicism, when Diana was the glory of Ephesus, and when the austere voice of a prophet was heard crying in the wilderness of Judea.

But we must not overlook the fact that while in the older time there arose one lofty, serene soul who taught faith, hope and love and gave expression to the divine in daily life; to-day the same trinity of human redemption is uplifting and electrifying the thought and shaping the lives of millions of human beings throughout the whole world. The light which filled one soul two thousand years ago is blossoming to-day in city and country, in the marts of business life, and in the most remote mountain recesses. Hence, while recognizing the darkness which surrounds us, while mindful of the savage and conscienceless character of a determined and corrupt conventionalism, and without underesti-

ming the resources of alarmed plutocracy, I feel that there is no cause for discouragement at the present moment.

"Be strong and fear not," — such should be the watchword for men and women of conscience everywhere. Let us remember that while he who at this critical moment throws himself upon beds of ease, closes his eyes to the great wrongs to be righted and prophesies smooth things, is recreant to duty; on the other hand, he who allows pessimism to paralyze his arm or who chills the welling enthusiasm of youth by giving voice to doubt and despair, is none the less criminal. There never was a moment in the history of civilization when the subtle forces for light were so diffused and yet so united as to-day. It is true the walls of crumbling thought and outgrown beliefs are falling on every side; the fires of hate and intolerance are flaming forth; the air is filled with dust and smoke; clouds overshadow us, and the hyenas of greed and the tigers of injustice are prowling over the fields of life, but beyond and above the clamor of death peals forth a divine symphony. The lark's prophet voice makes melodious the vibrant air, and lo, the east is purpled with the coming day! Courage, men and women of the new time! Let the bugle of progress sound clear and strong! Let the standard be unfurled! Forward!

"It breaks — it comes — the misty shadows fly;
A rosy radiance gleams along the sky;
The mountain tops reflect it calm and clear, —
The plain is yet in shade, but *day is near*."





ALICE MEREDITH BURN (wife of David W. M. Burn, A. M.).
Mrs. Burn is leader of the Rational Dress Movement in New Zealand.

MALE AND FEMALE ATTIRE IN VARIOUS NATIONS AND AGES.

BY ELLEN BATTELLE DIETRICK.

MR. GOLDWIN SMITH is one of a class of amiable gentlemen, of undoubtedly benevolent intentions, who have taken upon themselves the onerous task of deciding somewhat dogmatically what the feminine half of the human race ought to be, to do, to think, to want and to wear. No shadow of doubt as to his fitness for this self-appointed mission appears ever to have flitted across Mr. Smith's manly mind, and it seems almost cruel to have to criticise when he evidently means so well; but it is ever our duty to be cruel to fiction if, thereby, we may be more kind to truth. Mr. Smith apparently imagines that the world began with male man living scrupulously within one "sphere," and with female man living rigidly within another "sphere," each having different tastes, habits and occupations, and wearing different costumes. His amazing misconception of the actual habits and customs of the male and female of the human race, is displayed in the following despairing sentence in his recently published essays:—

Woman has made her way to the smoking room and has mounted the bicycle. She began to adopt male attire, and nothing but her own taste stopped her. After all, nature has made two sexes.

Now this implies that Mr. Smith really believes that nature gave man a taste for tobacco not shared by woman; that bicycle riding in the streets is a peculiarly unfeminine action; and that nature bestowed upon man ability to create for himself peculiarly "male attire" to which woman has no title. While it would, of course, be pleasing to feminine vanity to believe that the feminine half of the race had never possessed the weakness of smoking, and that the occasional woman to whom Mr. Smith refers as having "made her way to the smoking room" is a new and extraordinary departure in the female race, truth utterly refuses to allow us to lay this flattering unction to our feminine souls. We may say, possibly, that woman shows superior sense in having, in some countries, left off smoking, but it will never do to say she "has made her way to the smoking room and has

mounted the bicycle" as if these two were equally modern, equally innovating and peculiarly unfeminine customs. For, as a matter of fact (sad as it may be) originally, there was not a particle of difference between man's love of tobacco and woman's enjoyment of that enticing weed.

The narghile of Persia is as constantly used by the most refined, delicate and cultivated ladies as by their male relatives. Barth tells us that the "noble Touareg ladies," distinguished for their intelligence and learning, the mothers of well educated and courteous children, yet smoked as constantly and as openly as did their fathers, husbands and brothers, during his residence among them. And a Russian or a Spanish Christian would be as amazed were cigarette smoking referred to as a purely masculine prerogative as would the noble dames of Persia, Turkey, Arabia or Africa. Now this fact may be painful, disgraceful, reprehensible; but it is a fact, and we point it out to Mr. Goldwin Smith because the first, and the one indispensable, requisite of a mentor to womankind is accuracy in regard to the premises upon which instruction is founded.

Then as to mounting the bicycle, this is the tamest of tame proceedings compared to the well-known, thousands-of-years-old feminine custom of riding in the most public and crowded city streets astride of a donkey or a camel. Yet those modest sisters of ours in the Orient who ride astride camels are the most intensely conservative, the most gentle, submissive, quiet creatures imaginable, and would probably consider Mr. Goldwin Smith a lunatic if he objected that such practice is "unwomanly." It is womanly because women do it. That is the only test nature knows of. Since this is the case, why should it now agitate him to discover that the womanly women of Christendom, who cannot afford camels, are betaking themselves unto bicycles?

But it is with regard to "male attire" that Mr. Smith is most wildly astray. Indeed, I doubt if there is any other subject regarding which so much popular ignorance prevails and about which so much nonsense is talked. To hear the average person orate one would suppose that nature created male man fully clothed in a bifurcated garment, and gave him an indisputable patent, whose claim is good for all eternity, against infringement by the other sex.

It is a pity to have to shatter an illusion so dear to millions of men. But the truth must be told sometime, for there is nothing hid that shall not be known, and the time for preaching this truth upon the housetops seems to have arrived. The truth is, man did not invent, nor did he first wear, that bifurcated garment which is variously designated as "trousers," "breeches," or "pantaloons." Prepare for a shock, dear brothers of the



(1) SCOTCH HIGHLAND COSTUME.
 (2) MODERN SYRIAN MALE ATTIRE. (3) ENGLISH CIVILIAN DRESS, 1375.
 (Enc. Brit.)

Occident; don't let the wave of information swallow you up alive! The fact is that trousers were a purely feminine invention, created by woman for her own special wearing, and man was actually reproached by his contemporaries for copying feminine fashions when he first began to adopt trousers for his attire!

The earliest allusion to this garment is by a historian who lived in Greece about 450 B. C. He is describing the costume of various troops, of the Caspians, who wore "goat-skin mantles," of the Thracians, the Cilicians and numerous other races, clothed in tunics* and half-boots, but the Persians, he tells us, "wore on their legs loose trousers," and "the Medes marched equipped in the same manner as the Persians, for the above is a *Medic* and not a Persian costume." Now another Greek historian supplies a missing link by the information that this peculiarly feminine fashion which the Persians copied from the Medes, was the invention of Queen Medea, who gave her name to, and ruled over, that portion of the human race known to us as the Medes. Says this Greek historian, Strabo, "Trousers are proper to be worn in cold and northerly places, such as those in Media, but they are not by any means adapted to inhabitants of the South"; but he adds that after the Persians conquered the Medes, "The custom, however, of the vanquished appeared to the conquerors to be so noble, and appropriate to royal state, that, instead of nakedness or scanty clothing, they endured the use of the feminine garment, and were entirely covered to the feet." But it is not alone in "cold and northerly places" that women invented trousers for their outdoor apparel. The first white men who visited Senegambia, as early as the sixteenth century, found the beautiful Fellatah women wearing short, close-fitting trousers as an equally appropriate costume for the tropics, and the same fashion abides to this day in Morocco, Algiers and Tunis.

Since it is thus established that the bifurcated garment was a feminine invention for female attire, woman, in returning to "divided skirts" or "oriental trousers," will merely return to a perfectly womanly, eminently sensible fashion of her own original creation.

The first clothing manufactory of which we have even mythical record was set up in a garden whose whereabouts is still somewhat uncertain (although ingenious speculative geographers have done their best to fix its locality), and we are told that the first costume of the male and female of the human race was there concocted out of the same material, in the same manner. It is an interesting comment on Mr. Goldwin Smith's present views of

* The tunic is a loose frock reaching a little below the waist, which was worn by both sexes.



PREVAILING STYLES IN MALE COSTUME WORN BY KINGS AND NOBILITY
AT VARIOUS PERIODS IN FRANCE.

- (1) HENRY II., 1547.
(2) LOUIS IV., 1712. (3) JOHN, COUNT OF NEVERS, DUKE OF BURGUNDY, 1405.

totally different "spheres" for man and woman, that this most ancient picture of their beginning represents them working as equals, in precisely the same way, to clothe themselves in exactly the same costume. The man is not reported as objecting that "This is woman's work," nor the woman as protesting, "This is man's work," but both are depicted sewing away, side by side, in a spirit of true comradeship. It is true we cannot take oath as to the cut of those first manly and womanly habiliments, for the historian merely relates that the man and woman sewed "things to gird about them." But the chief point, and that to which I call Mr. Goldwin Smith's thoughtful attention, is that in the earliest model reported, attire was precisely alike for both male and female.

Another point which may well be noted in passing is that it was then considered as manly for man to sew, as it was womanly for woman. Oddly enough, in some parts of the world man has never ceased to sew, and Rev. Duff Macdonald assures us that in East Central Africa this industry is considered as pertaining to the special sphere of man, insomuch that "divorce may be effected if the husband neglects to sew his wife's clothing," women seeming to prefer more active occupation. The Rev. Duff Macdonald is a Presbyterian missionary, and records this as a fact gained by personal observation.

From the astoundingly minute apron, which seems to have been the only article originally worn by woman, she gradually progressed to divers swathings of more and more voluminous extent, until at length she was doubly and trebly covered from the crown of her head to the tip of her toe, and her sleeves and her veils had become marvels of superfluous encumbrance. And in every item of what is now ignorantly supposed to have always been purely feminine dress, man has at some period of history, in some parts of the world, been her close imitator, just as she has imitated him in painting the face and piling feathers, etc., on her head.

For thousands of years man wore skirts; scanty skirts, full skirts, plaited skirts, long skirts or short skirts, whether fighting, trading, preaching or manufacturing, precisely as woman does now (for she is still engaged in all these occupations in some parts of the world). Man has worn single gowns, double gowns, gowns trailing in the dust in true street-sweeper fashion, apparently without a thought of impropriety in such imitation of female attire; and woman has never interfered with this sincerest form of flattery, as far as has been discovered. He has copied woman's puffed sleeves, her slashed sleeves, her two yards long "angel" sleeves, her short sleeves above the elbow. He has worn rings on his manly fingers and, if not exactly bells on his



(1) STYLE OF DRESS WORN BY ANCIENT ASSYRIAN KINGS AND NOBLES.
 (2) BEDOUIN ARAB. (*Enc. Brit.*) (3) MALE DRESS KNOWN AS TOGA. (*Enc. Brit.*)

manly toes, fringes of tinkling bells on his elaborately embroidered gown, necklaces around his manly throat, rings in his manly ears, adornments of jewels, flowers, feathers in his ringleted manly hair, and ribbons, ruffles, laces and precious stones wherever these could be added to his bedizenment.

Now in the face of these facts, it is one of the most comical curiosities of history, first, to find Father Tertullian, in the third century of the Christian era, in his treatises remonstrating with the men of Greece and Rome — of civilized Christendom — who had tentatively begun to adopt "that effeminate costume — trousers," laying aside their "manly robes"; and now to find Father Goldwin Smith, in the nineteenth century, in his treatises solemnly rebuking the women of Christendom who have begun to adopt "male attire" — modified trousers; both worthies alike sublimely unconscious of the whimsical pranks of Queen Custom, who has made men and women dress alike in one period of time, change dress in another period, and then dress alike again in other centuries with perfect equanimity. In 220 A. D., Father Tertullian explains that he does not think men should wear their gowns long enough to trail in the dust, as is the fashion of many third century Roman gentlemen, but he vehemently reprobates all thought of abandoning this manly garment for the "effeminate" bifurcated garment imported from Persia. To-day Father Goldwin Smith does not care what women wear so long as they stick to gowns and eschew the erstwhile effeminate trousers, because, "after all, nature has made two sexes!" (We never know how amusingly absurd man can be until he gets to writing about the intentions of nature concerning woman.)

When the Jews living in Palestine had forgotten about their long-haired distant relative, Absalom, they wrote much about short hair for men and long hair for women as a natural peculiarity, asking, "Doth not even nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her." Long hair, however, was not peculiar to the men of ancient Israel alone. The manly Assyrians allowed their curled tresses to flow down on their masculine shoulders with artificially careless grace; and the manly Athenians coiled their long locks on their masculine heads, in a knot fastened with golden grasshoppers. As we all know, the manly Chinese continue to wear their yard or two of braids neatly wound round and round their manly occiput.

In the second century of our own era Father Clement of Rome was still reproaching men for their love of finery, saying, "For though not allowed to wear gold, yet they enwreath their latches and fringes with leaves of gold; or, getting certain spherical figures of the same metal made, they fasten them to their ankles

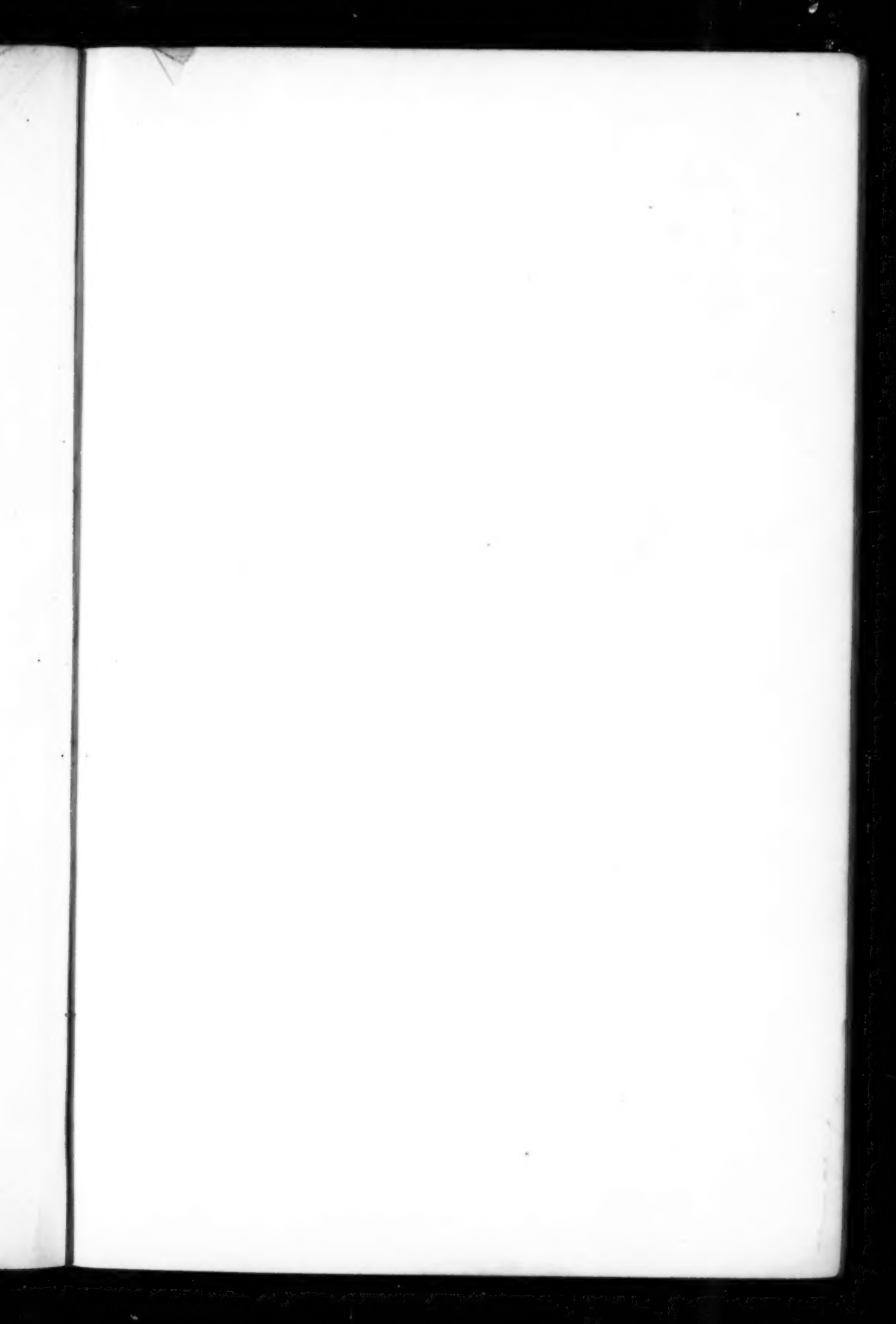


- (1) MODERN COSTUME WORN BY KOREAN GENTLEMAN.
- (2) ALGERIAN COSTUME worn by Mrs. W. D. McCrackan at ball given by Governor of Algiers.
- (3) THE AMERICAN BICYCLE COSTUME.

and hang them from their necks." Veil-wearing men are earliest referred to in the Homeric poems, when "Ulysses, taking a large purple veil in his sturdy hands, drew it over his head and covered his beauteous face; for he was ashamed before the Phœcians, shedding tears from under his eyebrows. But when the divine bard had ceased singing, having wiped away the tears he took the veil from his head, and taking a round cup he made libations to the gods; but when the bard began again . . . Ulysses again, covering his head, mourned." The manly veil, then, seems to have been, as it were, a sort of portable tent, into which emotional men could retire to escape observation when they wished to indulge in the luxury of weeping.

In the deserts of Africa and Arabia all men constantly wear veils even to this day, probably as a shield from the glare of the sun and the driving sand. But it is noticeable, however, that among one of the most intelligent of the former tribes, women, though living the same outdoor life as men, never wear veils at all, while their male relatives never take their veils off, either night or day, though they wear them in such shape as to keep only the upper and lower parts of the face covered. Sometimes these manly veils are fashioned precisely like our country girl's sun-bonnet; sometimes they are in one long strip, wound round the manly head, crossed at one side of the manly neck, the ends hanging down the manly breast and over the manly shoulder. The noble Roman wore his veil in somewhat similar style. In Christendom the manly veil was first transformed into a hood with a huge rosette on one side and long flying streamers, then into a band round the chin and over the head, and finally it vanished by imperceptible changes.

Down to the fourteenth century there was almost no distinction between the dress of English men and women of rank, save that when riding to battle, men wore short skirts instead of long ones, covering their legs with long hose or with bandages. The Englishman's first bifurcated garment appeared about the twelfth century and was very full, like that of the Oriental women, but, unlike theirs, was extremely short, reaching only half-way down to his knees; gradually it grew longer, until in the seventeenth century it had descended just below the knee, where it was tied and decorated with flying knots of ribbon and deep, full ruffles of lace. So recently as the sixteenth century, however, we find Christian philosophers still rebelling against the effeminate trousers, or breeches, as particularly unsuitable for men. Montaigne, philosophizing on the power of kings and courts to set sensible fashions, saying, "Let kings but lead the dance and we shall all follow," declares: "Whatever is done at court passes for a rule throughout the rest of France. Let the courtiers but fall out





REGULAR MILITARY COSTUME OF GREEK SOLDIERS OF TO-DAY.
From photographs taken recently.

with these abominable trousers . . . they will see them all presently vanished and cried down."

But, undoubtedly, man's ultimate rejection of the gown and adoption of the effeminate oriental trousers (after discarding their unnecessary fulness) was due to a survival of the fittest in costume. Experience proved this bifurcated garment to be the perfection of sensible clothing for outdoor wear, adapting itself, as it easily may, to every sort of active business or pleasure, and this is, undoubtedly, to become the costume again worn, in unison, both by the feminine sex which originally invented it, and the masculine sex which has now universally borrowed it, the variation being merely in color, fulness and material. Already women in Christendom are returning to this bifurcated feminine costume for bathing, gymnastic exercise and bicycle riding. In the Orient it has never gone out of fashion during tens of thousands of generations. The missionary Dukes thus describes one of millions of active, energetic women to be seen daily in the streets of Northern China: "Her pretty feet are bare, her trousers scarlet with dark blue figuring around the ankles. The trousers reach to a little above the ankles. Round the waist an apron is tied which falls to the knees; the jacket fits almost as close as a jersey, and round the forehead, an inch or so above the eyebrows, a coronet of black satin gives a pleasing appearance to the head."

Imagine what a blessing such a costume would be (of course, with proper foot and head covering) to the 500,000 women who toil as agricultural laborers in these United States; or to the 3,000,000 who travel daily through dust or storm to the task of earning their own livelihood in shops and factories; or to the millions of housewives who now work in and about their dwellings, painfully and senselessly encumbered with long and heavy skirts. Robes, really, belong only to the perfectly idle rich whose duties are performed by servants, or to the poor only as a purely indoor holiday costume. The student of a university, or the clergyman in a pulpit, may with propriety continue to wear long and flowing gowns as at present; but the artisan, the merchant, the soldier, throughout the whole world, have now pretty generally discarded gowns when bent on business purposes—only the smock-frock of an English peasant, the short danseuse-like petticoat of the Greek soldier, or the plaid plaid skirt of the Highlander, surviving to remind us of the bygone days when all adult men wore this style of female attire.

Prejudice against change in costume, in habits, or in ideas, is the sure mark of the provincial, who judges the world as might a mouse born in a peck measure; such prejudice is the unfailing sign of narrow mentality. To the child or the savage, whatever

it is accustomed to is right solely because it is custom. Reason has nothing to do with it. The child has a horror of anything which will make him different in fashion from his fellows, because he has not yet developed individuality. So, too, the savage will for centuries continue to burden himself with cumbrous dress impeding his locomotion, or with enormously heavy and uncomfortable structures of hair, shells and feathers injuring his freedom of head movement, simply because it is a fashion stumbled into by his ancestors.

Courage to adopt what reason demonstrates to be the best attire for any occasion requires an independence of intellect to which the world as a whole has never yet fully attained. Our American statute books are actually still disgraced by laws forbidding women to wear what sort of a garment they please, even when it be a garment pronounced of perfect excellence and propriety for the street wear of men! The petty despots of a Texas city government have lately solemnly decreed that women are forbidden to wear even that modified form of their original Medean costume known as the "divided skirt!" Could despotic imbecility go further? It is nothing but one and the same foolish spirit of lingering savagery which perpetuates unhealthy foot-binding by women in Southern China, the unwholesome wearing of monstrous woolly wigs by men in the courts of England, or the enormous feather head-dresses of an American Indian, and which tries to legally dictate woman's garb in the United States.

A human being should cultivate absolute indifference to public opinion in dress, every one wearing what suits his or her purse, taste and occupation. The greater the freedom, the greater will be the variety of experiments in costume, and the greater these, the sooner shall we arrive at the ideal human costume. There are many reasons why it would be well that the street dress of men and women should be identical. On the streets they should be citizens, on one plane of equality, and the less there is in garb to indicate sex the better, as dress would then often be a woman's best protector.

Most, if not all, of the present physical inferiority of woman to man, is a pure product of her present weakening costume. On a stormy day, she is a spectacle for mingled tears and laughter—tears for her stupid clinging to senseless fashion; laughter for her ludicrous unfitness for locomotion. Hair blowing about; a hat which has no reference to the shape of her head, piled with ornaments fit only for twelfth century Englishmen or nineteenth century American male savages; impeding skirts, now wrapping themselves round her struggling limbs, now flapping miserably wet around her ankles, now clutched up in one hand, while the

other hand strives to hold purse, packages and umbrella; the whole costume generally of frail, unserviceable material. As we reflect upon the amount of time, thought and money, worse than wasted in such clothing of woman, we may well doubt whether Christian civilization has thus far given her anything in costume to be thankful for.

Were women arrayed in clothes requiring no thought whatever when they were once donned, in fabrics suitable to all sorts of weather, with hats fitting their heads and shading their eyes, and with some twenty or thirty pockets to dispose of personal belongings, we should hear very little about the need of helping them on and off of street-cars, giving them seats to which they are not entitled in public places, and treating them generally like beings of a physically inferior order. The single fact that wherever men and women are found little cumbered by clothing, there women display ability to work even harder and more steadily than men, is sufficient to prove that the weakness of women in Christendom is purely artificial; though, of course, their indoor life is as great a factor in their present degeneration as their unnatural costume. The women of Northern and Southern China well illustrate the difference between woman sensibly clothed, with limbs free, and engaged in healthful, open-air employment; and woman oppressed and enfeebled by trailing gowns, voluminous sleeves, bound and crippled feet, and wholly engaged in enervating domestic occupations. The peasant of Northern China is strong as a man; she truly lives and enjoys life, and her children are like her. The aristocrat of Southern China is weak as a hot-house vine and vegetates like an exotic, suffering herself, and training her daughters to endure physical torture, while poets wax eloquent over her "lily-like grace" and her "golden feet," rendered useless, through fashion, for the natural purposes of pedal extremities! But as we look dispassionately at the tortured waist, the compressed feet and the hampered bodies of the women of our own race, we discover that we are by no means in position to throw stones at the aristocrats of China. More outdoor life, in sensible clothing, is to-day the chief need for woman in all modern civilizations. Hence her greatest benefactors are those who, instead of discouraging her by incorrect representations of what is womanly, will stimulate her to courageous use both of bifurcated garments and bicycles, welcoming, instead of forbidding, the divided skirt for every form of outdoor exercise.

OCCULT SCIENCE IN THIBET.

BY HEINRICH HENSOLDT, PH. D.

PART II.

The first Truth is of Sorrow. Be not mocked;
Life which ye prize is long-drawn agony. — *The Light of Asia*.

In my paper entitled "Among the Adepts of Serinagur," published in the January and February numbers of the *ARENA*, I described how I found my way into the Vale of Kashmir and became the guest of Coomra Sami, an initiate famous throughout the Punjaub, who, with four others of the mystic brotherhood, had taken his abode in a secluded part of the upper Serring Valley—now a lovely wilderness of cypress and *chênâr*, abandoned to Kashmiri "cliff-dwellers" and their flocks of Angora goats; but once the site of the great city of Kanishka-pura, in the palmy days of early Buddhism, when the Punjaub was the seat of learning, and the banner of the blue lotos floated from the palace of old Kanishka.

In India there are to be found, at this day, hundreds, if not thousands, of individuals of the type of Coomra Sami, although comparatively few have risen or will rise to a degree of occult power and wisdom equal to that which he possessed. Like the hermits of the Middle Ages these men live in austere seclusion; either in the solitude of India's great forests or in the hill country, always selecting some locality as remote as possible from the contingency of disturbance. The impenetrable jungle region along the Malabar coast of the Peninsula is full of these recluses, and they are numerous also in the hills of Mysore, in the Neilgherries, along the Nerbudda and Jumna, and even in the Rajputana Desert. Their place of abode—usually a primitive bamboo hut—is often cunningly constructed in imitation of nature, to ensure concealment or attract as little attention as possible, so that even the expert hunter will often pass by these silent retreats without in the least suspecting their presence.

In my "Wonders of Hindoo Magic" (see December *ARENA*) I have pointed out that these recluses may be divided into various classes, and that the Yoghis and Rishis are, practically, teachers or prophets, who have a mission to perform in their own country. They have sprung from a race of people who, for fifty centuries, have subordinated matter to mind, who have succeeded in reducing their physical wants to a minimum, who are all brain (while

we are all stomach), whose knowledge of the mysteries of the mind and life is far in advance of that in our possession, who have spent years in introspective brooding over this great world illusion, who have acquired a mastery of telepathy or mind reading such as we can neither understand nor appreciate, and whose knowledge of the possibilities of what we call hypnotism is far ahead of anything of which we can now even conceive.

These men, from time to time, will leave their hidden retreats in the jungle, or their mountain caverns, and suddenly appear in the cities, where at once they are surrounded by an interested crowd of spectators. A miracle of some kind is performed in broad daylight — is seen perhaps by five thousand people — then a sermon of a most impressive character is delivered. These master minds scornfully refuse money, or any sort of remuneration; their marvels have been the wonder of ages and cannot be explained unless by the theory advanced in my paper in the December ARENA. In the middle of a street they will stand in the open day, wave their hand, and in two minutes a huge tree will appear right before the eyes of all; or they will perform the most amazing feats of levitation, such as the famous rope trick; will rise perpendicularly to a height of several hundred feet and then deliberately walk through the air and disappear from sight.

By far the greatest number of India's recluses, however (not including the numerous sects of religious enthusiasts and Fakeers) are the adepts proper, namely, philosophers who have risen above all creeds, and who seldom, if ever, make use of the occult powers which they have acquired for the furtherance of any tangible object. These men are engaged in a process of reaching a higher level of mentality. They live in the strictest seclusion, and never go about performing feats of any sort. They have been pronounced selfish by shallow reasoners, who are apt to inquire why the adepts, instead of seeking refuge in solitude, do not go about enlightening the world and proclaiming their occult attainments from the house-tops. It may be urged in reply that this latter occupation does not form part of the adept's plan: in other words, he is not preparing to become a teacher of the people; if he were to do this he could not be what he is, nor reach the lofty heights to which he aspires. There are thousands of humbler intellects who are engaged in a process of teaching, and who have set themselves the task of warning and admonishing the masses, arousing them from their intellectual and moral torpor and bringing them to a higher level. The Yoghis and Rishis are among the foremost of these; and it cannot for a moment be asserted that there has existed at any time, or that there exists at the present moment, a lack of the teaching and prophetic element in India.

The great principle which underlies the almost endless modification of Hindoo occultism may be embodied in the term "abstraction," namely, the attainment of as complete a state of introspective vision as possible, by the withdrawal of the senses of sight, hearing, touch, etc., from the external world. Perhaps it will be of advantage to the reader, if I here describe a little more fully what is meant by introspection. Suppose a mathematician, in order to master some intricate problem, were to seek refuge within the solitude of his four walls, and endeavor to concentrate his mind completely upon the task before him. Now, if his success depended on his power to reach complete abstraction, he would speedily discover that he was far from reaching the desired goal; although he might secure solitude, he would not be able to exclude sound, for various noises are bound to reach and attract part of his attention, in spite of the most rigid application of his will. He might seek the solitude of some forest, or retire within the most secluded cavern, yet not be able to get rid of the disturbing element of sound. Assuming, however, that all sound *were* excluded, there are impressions of sight, which are an equal, if not a greater, obstacle in the path of him who would seek to attain the introspective state. A single blade of grass, if it catches the eye, will start a train of thought which may embrace a thousand subjects; a caterpillar, a grain of sand, a rain-drop, will lead the mind into a labyrinth of reflections that are more or less involuntary.

He might resort to the simple method of shutting his eyes, hoping thereby to get rid of the external world and reach the introspective state; futile effort—there still would remain the consciousness of the fact that objects of various kinds were *surrounding* him, which is a disturbing influence. Now, granting that the perceptions of sound, sight and even touch, could, for a time at least, be completely extinguished, there still would remain the memory of this or that sorrow, of frustrated hopes, of business troubles, of all the petty vexations and annoyances of life. Unless these also be completely annihilated, there can be no such thing as abstraction in the sense of the esoteric philosophy of India.

The various methods followed by the student of occultism in the far East, from the Fakeer to the greatest adept, have only this one sole aim, namely, the attainment of a state of complete introspection. When that condition is reached, so the masters say, "The mind is a scroll upon which nature will write." In other words, the Gnostic in that state identifies himself with the Brahm or universal consciousness, and partakes, in a measure, of the divine attribute of omniscience as well as omnipotence. Among certain schools of Fakeers and low-grade initiates, the

practice of crystal-gazing is largely followed as a means of enforcing the introspective condition. A piece of crystal, usually polished (Japanese balls of rock-crystal, about three inches in diameter, are in common use all over India) is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface.

The reader may imitate this practice and the result will be a surprise and a revelation to him. The eye should be placed on a level with the crystal and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the Fakeer has attained a degree of introspection, and will then behold in the mirrored surface whatever he wishes to ascertain, for instance what a certain person is doing at a certain moment—even the past and future will become, in a measure, revealed. A little practice, two or three times a day, will enable almost any one to reach this degree of occultism, and the clearness of the images thus obtained, coupled with the correctness of the information, will be an everlasting surprise to the neophyte.

Of course what he apparently sees in the crystal is in reality transpiring in his own mind; he has reached a degree of introspective vision, but is obliged to make use of some external tangible object, which, for the time being, becomes his medium. A plane or concave mirror, set in a wooden frame and floated upon water, will answer the same purpose, and many Fakeers enforce the abstract condition by merely gazing into the water which they have poured into a small earthen bowl. The breathing exercises resorted to by the so-called Hatha Yoga school of occultism have no other purpose than to identify the consciousness of the individual with that of the Brahm, and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true adept, however, who has attained to the highest pinnacles of esoteric wisdom, scorns to make use of these external and, to him childish, modes of introspection; he has come to recognize that the truth lies within the depth of his own consciousness, and he can place himself in the abstract state within a few seconds by mere will power; whereas the common Fakeer identifies the occult phenomenon with the crystal, the mirror or the magic cup, which he correspondingly reverences and regards with superstitious awe. Coomra Sami was one of those high-grade adepts who had come as near perfection in the line of occult wisdom as probably any Hindoo initiate from the time of the great Sakyamuni. His power of mind reading was perfectly marvellous; he could read my thoughts with as much ease as if

he had a large-type manuscript before him, so that, after a little while, I found it perfectly unnecessary to utter a single word, as he would reply to my ideas with a readiness and precision which were a constant source of wonder to me.

During the first few weeks of my stay among the adepts of Serinagur I regarded these men as very unsociable, morose and even uncivil, because they seldom uttered a word or even exchanged a greeting; it was not long, however, before I realized that, while apparently mute, these men carried on an active conversation with one another—they had simply risen above the necessity for speech.

The development of telepathy or mind reading in India, as a national characteristic, is amazing; it manifests itself in the every-day life of her people and reaches its climax in the attainments of the masters of occult wisdom on the high plateau of Thibet. The wonderful manner in which intelligence is communicated, or rather the speed with which news of an important character travels in the East, is a case in point. During the late Afghan war it invariably happened that the news of any success or disaster to the British was known all over India long before the authorities at Calcutta were officially informed; thus, for instance, the details of the battle of Maiwand were discussed in the bazaars of Calcutta four days before the news was received at headquarters, to the utter amazement of the vice-royal government. This in spite of the fact that the British had the advantage of sending dispatches by couriers down the valley of the Kabul River and through the Khyber Pass to Peshawur, and telegraphing cipher messages from there to Calcutta.

It is absurd to try to account for this on the supposition that the news will travel from mouth to mouth, as it were, and from village to village; there are intervening mountain ranges and great deserts, villages and hamlets many miles apart, and extensive regions where scarcely any human habitation is to be met with. Besides, the Hindoos are not given much to travel, and there is little, if any, intercommunication by means of letters or messages of any sort. Why, the news of the great disaster which befell Napoleon's army at Moscow took over six weeks to reach Paris, and this at a time when postal communication was already well organized all over Europe; in India it would have been known all over the land in less than two hours, and not merely in the sense of a vague presentiment that something *had* happened, but in the shape of a distinct vision, which, although not seen by everybody, is beheld by tens of thousands who are not slow to communicate it to their fellow-men.

We have this capacity of mind reading developed, to some slight extent, even in our Western culture, and there is not,

perhaps, an individual of mature years and experience who has not had evidence of it. It is, for instance, a common observation that the thought of a certain person will sometimes occur to one while engaged in reading or some other occupation, without any previous train of ideas having led thereto, and that within a minute or so afterwards (often, indeed, at the same time) the person in question walks in. There is an overwhelming amount of evidence on record to show that these phenomena cannot be traced to mere coincidence, and the term "cerebricity" has been aptly formulated for this class of manifestations. The most plausible explanation of this mysterious phenomenon is the following, which, so far as my experience goes, is practically a part of the esoteric knowledge of the great masters of India and Thibet.

Thought, after all, has its origin in a molecular motion which goes on in the gray matter which lines the innumerable convolutions of the cerebrum. Not that this gray matter *produces* thought, for the brain is merely the organ of the mind, in the same manner in which a musical instrument is the medium on which the composer expresses his feelings. Indeed, the brain may be likened to a piano, the keys of which are touched by an unseen performer, namely, the ego, which is a part of the universal consciousness, and in proportion to the perfection and harmonious symmetry of that instrument will be the products of that unseen hand. The brain of the new-born babe is so poor in gray matter and convolutions that the ego can manifest itself but very feebly; as that wonderful organ develops in complexity of structure, new possibilities are added to the psychic power behind.

A poor brain is like a poor piano in the hands of an otherwise skilled performer. What, for instance, could even a Beethoven accomplish on one of the old-fashioned spinets that were in use two hundred years ago, with their three octaves and poor mechanism? It would be folly to expect him to sway our feelings to any considerable extent on one of these. Give him, on the other hand, one of Steinway's best grand pianos, and see the melody, grandeur and harmony that will rise from the hands of such a master.

Now, if thought is a molecular motion (modern science, as we know, reduces *everything* in "nature" to motion) then each particular thought must start a wave motion, which is bound to radiate throughout space, and which, of course, must go through *all* brains. The reason why it affects only a *certain* brain, so as to produce consciousness, while leaving a thousand others indifferent, is very easily accounted for. Let the reader take a violin into a room where there is a piano and then with his bow

strike a certain musical note, say G. Now if this is performed clearly and distinctly, he will be startled to observe that the same sound is given forth by the G-string of the piano. Why, of all the strings of that inverted harp, does only the G respond? Because its vibrations coincide or harmonize with those produced in the first instance. Similarly, among all the myriad brains of the human species, only the one whose structure or complexity is such that it is capable of receiving impressions, started as wave impulses by a certain other brain, will be able to respond and experience sensations of a certain character.

During the six months of my stay among the adepts of Serinagur I made a determined, if not to say a desperate effort to obtain a clew to some of their secrets. As I stated on a previous occasion, there is no such thing as a course of studies prescribed or laid down by the esoterics, which will enable the neophyte in the course of time to cast a glimpse behind the mysterious "curtain." No amount of hard work and perseverance, in the line of applied studies, would materially assist the searcher for truth; the long years of probation and the various modifications of self-denial which are usually imposed upon the neophyte by those who hold the key to some of nature's greatest marvels have no other purpose than to test the powers of endurance and the personal character of the *chela*.

Among an intensely philosophical race like the Hindoos, there are always tens of thousands, possessed of such an intense longing to raise the curtain which hides the mysteries of time and space that the great Gnostics, even in places difficult of access, such as the Thibetan plateau, are never in want of *chelas* or disciples. Now it may be taken for granted that fully nine tenths, if not more, of these are actuated by no other motive than that of mere curiosity on the one hand, and on the other, the desire for occult powers which will enable them more readily to attain the goal of their more or less sordid ambitions. In other words, they merely wish, for the furtherance of their own selfish schemes, to obtain control over occult forces—forces which in the hands of the unscrupulous would be a fatal power for evil. These spurious disciples are speedily recognized by the masters, who will impose upon them such hardships that the great majority give up the pursuit in less than three weeks, and but few will stay a year or longer. Among these, again, a very small minority ultimately reach the object of their desires and are gradually initiated into the various degrees of esoteric wisdom.

I have not the slightest doubt that if I had persisted in the course of austerities that were imposed upon me by the adept, Coomra Sami, during my stay in the Vale of Kashmir, a more or

less complete initiation into the secrets of the mystic brotherhood would have been attained. I have grounds for believing that the great adept had contracted a sort of friendship for me, and that he would have liked to see me become a follower of the "path," if not a member of the inner circle of the fraternity. Often he seemed to be on the point of communicating to me some important truth, which would be likely to startle me and open my eyes to a new and glorious revelation. But then again a species of doubt would arise in him as to the wisdom of such a course. I was young in years and as yet little tried in the vicissitudes of life, and although I am convinced that Coomra approved of my perseverance and, in his own mind, was satisfied that I was a seeker after truth for its own sake, yet I might not, after all, prove a worthy custodian of secrets which had been so jealously guarded for centuries. Indeed, I may say that nothing has more forcibly impressed me than the conscientiousness of these singular individuals with regard to the responsibility of their position as esoteric initiates, or adepts of a higher science, and their extreme hesitancy to admit outsiders, as expressed in the almost incredible precautions which they take in order to guard against a possible abuse of their precious trust.

After a residence of nearly six months at the hermitage I determined to quit; not because my desire to raise the "curtain" had become less intense (for I had, indeed, obtained a glimpse behind it), but because I hoped to arrive at the desired goal by a sort of short cut—that is, I conceived the idea of going into Thibet and studying occultism at the very fountain head of esoteric lore. Although this desire had been ripening in me many weeks before my actual departure, I never uttered a word, or acted as if I thought of ever quitting the incomparable "valley of roses"; yet the subtle Coomra soon detected what was going on in my mind and one day took me to task about it.

He asked me to accompany him on a walk to the hills that extended in an unbroken and endless series of cypress-clad ridges, domes and snow-crowned peaks to the north of the valley. For two hours we walked side by side, without either of us uttering a syllable, although I knew and felt that the adept was constantly reading my thoughts. We toiled up a rugged mountain path strewn with enormous boulders, and were approaching an altitude of considerably over ten thousand feet. The region of the deodars was below us, and all vegetation had become stunted, when Coomra halted and pointed to the glorious landscape at our feet.

"You want to go into Thibet," he said, "because you are tired of our regime here; the idea is a laudable one, although I can tell you beforehand that you will not find there what you seek.

The path lies everywhere and nowhere, and the eternal truth you must seek for within the depths of your own consciousness; there is no royal road to success, and you must climb the Himalayan heights with painful effort. *I* was once as you are now and I well remember the impatience and the madness of despair which more than once overwhelmed me, as I realized the stupendousness of the task before me; how my heart almost failed me, and how more than once I was on the point of giving up the battle. Wealth, ease, luxury and the thousand and one delusive pleasures which hold the *bhaila* [cattle] in bondage I had abandoned, and had almost completely subdued and mastered the evil propensities — the curse of a thousand ages of animality — with which our race is afflicted. Yet, such is the demon of perversity, all-powerful through the inherited blindness and viciousness of a benighted and besotted past, that it required all the fierce determination of which I was capable to persist in the upward path. 'Through night to light' — let this be your motto in the course of ascent. The greater the obstacles, the greater the triumph; and although seclusion is to be recommended under all circumstances, yet if you are of the right calibre, you will succeed wherever you are. Go to Thibet and see the brethren, and perhaps the time will come when we may welcome you once more in the Vale of Kashmir."

I was on the point of replying something when Coomra exclaimed: "What you have to get rid of, in the first instance, is this fundamental delusion of *matter*. There is no such thing as matter. What you call the external world is no more real than the shadow of yonder rock. The things which you seem to behold around you are simply the products of your own mind. This truth, of course, is apt to startle you, as it has startled all the learned incapables of Frankistan who have taken great pains to prove, in bulky volumes, that the external world is real, because they can *see* objects with what they call their own eyes, touch them with their own hands and perceive sound by means of their own long ears. They forget that it is not the eye that sees, the hand that touches and the ear that hears, but the mind — or let us say the brain, because you like this term better; like all Franks you are a great believer in words that convey no meaning. The fact that you can see, hear or feel an object, does not prove its existence, but simply proves that something is going on in your mind.

"If these things were real, then it would naturally follow that we must all see them in precisely the same light, and then difference of opinion on any subject would be absolutely impossible. Yet, where will you find two human beings who hold the same views even in regard to the most trivial of matters? *Your* world

is not *my* world, and mine again differs from that of everybody else; why? No two *minds* are alike and therefore no two worlds. Your world of to-day, young friend, is not your world of yesterday, because even since yesterday you have had new experiences, and there have been corresponding changes, however slight, in your world. Five years ago your world differed materially from the world in which you *now* live, because your mind differed; so much so, that you wonder how you could ever have entertained views which now seem to you utterly absurd. And let us go back, in imagination, to the time when you were only five years old; what a small, curious world was it which you beheld *then*!

"That there is a great general resemblance between the various worlds in which we live, move and have our being — who would deny it? Do we not all belong to the same species? Are we not all closely related, brought forth under similar conditions and brought up under similar influences? Are we not all taught in early youth to call a stone a stone, a tree a tree, and a horse a horse? Now, observe, that when various individuals come to describe the same object, be it stone, horse or tree, you get as many *different* stones, horses and trees as there are individuals who imagine they behold them."

After a short pause, during which I gazed upon him as one in a dream, the adept continued: "What has brought us to these conclusions? We Hindoos are a race immeasurably older in mental culture than the one from which you have sprung; your so-called civilization is but of yesterday and you are merely engaged in an eternal process of multiplying your wants. You have abnormally developed and stimulated the accumulative instinct, so that you have actually come to look upon life as a mere opportunity of piling up rubbish, in the shape of so-called material possessions. What, otherwise, can be the meaning of your saying that 'Time is money,' which would be apt to amuse us if it were not for the saddening thought which underlies it. I say again that what you call your glorious civilization is, and has been, nothing but a process of multiplying your wants — what are necessities now were luxuries fifty years ago — and the more the horizon of these wants extends, the more you will have to toil in order to gratify them; you will have to devote an ever-increasing part of your life to the procuring of the means wherewith to gratify artificial wants; you are, indeed, the slaves of your wants, for each new want implies a new sorrow, namely, the sorrow experienced in the deprivation of the means to gratify it. A thousand wants mean a thousand sorrows, a thousand disappointments, a thousand pains.

"Has the standard of happiness been raised even to the extent

of one inch by your much vaunted civilization? I say no; on the contrary you suffer more than your forefathers did at any given period, because they lived in a simpler and more frugal manner, and their wants were fewer. They had more time to rest and think. The multiplicity of your wants has brought about a feverish activity, and in your so-called 'struggle for existence' you have actually come to look upon your fellow-man in the light of an enemy. You try to overcome him by stealth and by every modification of craft; you try to oust him from business and drive him to the wall. This is what you complacently call 'the survival of the fittest,' a kind of password which you have invented in order to appease your not over-delicate conscience.

"Eight hundred years ago there was club-law in Frankistan: your rival or competitor would simply dash your brains out and take possession of your property, and there was an end of you and your sorrows. You do not fight with clubs any longer, but you wage a more merciless warfare with your brains; to-day it is brain against brain that is pitted in relentless and implacable combat, and your suffering is more of a mental than a physical character. Physical suffering is limited in duration, but mental suffering is the worst kind of agony. You see the carnage around you, the furious struggle for possession at the expense of your fellow-man, and you actually seem to enjoy your miserable triumph; you chuckle at the thought of having overreached your fellow-man in cunning, of having ruined him in business, of having brought him to his knees. You little think of his grief and sorrow, and of the fate of those who are depending upon him, of the heartbreak involved in his agony of despair on realizing that another hope has been frustrated, another illusion dispelled, another dream of happiness shattered forever and another load added to this world's burden of sorrow. Survival of the fittest, forsooth! Who is it that survives in your precious struggle for existence? Is it the most humane, the most sensitive, the most generous, the most altruistic? No, it is the most merciless, the most selfish, the most unscrupulous—the very type whose extinction would be desirable in the interest of the race.

"We Hindoos, on the other hand, after having risen to a certain height of material culture, have paused and reflected, and have begun to reduce our wants to a minimum. We live on rice, and most of us are satisfied with one meal a day. A tea-cup full of boiled rice, with a little salt, is all that we need in the line of food; one piece of cloth, which will last us for years, is all the raiment we need, and as for shelter, why a few bamboo sticks thatched with palm-leaves will more than suffice. All our

immediate wants, if translated into time, would mean less than twenty minutes' work per day; we can devote all the rest of our time to mental culture, to thinking, — not to book study but to the solution of the world mystery. And we *have* done a good deal of thinking, as you are prepared to admit; we have developed, during these last fifty centuries, mind faculties which are a source of constant surprise to you; in fact while you have been working for the stomach, we have been working for the brain. You Westerners, in fact, are all stomach and we are all brain."

Here Coomra Sami advanced a few paces, then suddenly turning around, and facing me, he continued: "Now one of the singular discoveries we have made during this long period of our mental activity is that no two persons see the world in precisely the same light. This discovery was made already by the Rishis at the time when the Upanishads were compiled, but the knowledge now may be said to be the common inheritance of our people. You see we are an older race; older in experience, older in memories, and you are enough of a naturalist, or rather evolutionist, to be aware of the fact that there is a memory of race, even in the lower animal world, which far surpasses in intensity that short memory which is acquired by the individual in his transitory existence in any given incarnation. You have given the name of 'instinct' to this inherited memory in the animal world; but we also are the heritors of the accumulated memory and experience of the countless generations who have preceded us, and we know that the so-called external world is not real.

"There have been enlightened minds, even in your Western culture, who have come to recognize what, to you, may seem a new truth, but which is as old as the eternal stars. Your greatest philosophers, from the time of Plato to that very Schopenhauer whom you quote so often, have come to the conclusion that mind, and not matter, is the one reality. What you call matter exists only in your mind, and it cannot be too often repeated that the fact of our being able to see or touch a thing does not prove its existence. In your dreams the world to you is as real as in the so-called waking condition; you can see, hear and feel things which are devoid of existence. There are as many worlds as there are minds, although the general resemblance is such that we may speak of a normal type; yet among so many millions of minds there must be at least a few who are so differently constituted that they may be said to live in quite another world. Those whom you call insane are simply cases which differ largely from the normal type; you put them into asylums because they happen to be in the minority, although *their* world is as real as *yours*. You may reply that their so-called insanity is due to some alteration, disease or peculiarity of the brain; this, how-

ever, strengthens my position, because it clearly proves that what we call the world depends entirely upon the condition of the mind of the individual."

"But, *samadhi*," I replied, "this is indeed a revelation which staggers me; do you really mean to say that these eternal hills and the fertile plains beyond, have no existence, except in my own mind?"

"These eternal hills," replied the adept, as he gave me a singular look and waved his hand, "where are they now?" And as I turned my gaze from the adept's eyes in the direction of the snow-clad Himalayas I was amazed to find myself gazing upon vacancy; the eternal hills and the fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the solid rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground. The sensation was weird in the extreme, and the illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality.

"This is nothing but a wonderful case of hypnotic influence," I thought, when Coomra Sami exclaimed: "Hypnotic influence? Yes and No. The phenomena of what you call hypnotism have their explanation in the fact that if some one, with a knowledge of this occult power, can alter your mind in any given direction, the world, as a matter of course, will alter *with it*; and here we come back to the eternal truth, namely, that your so-called world after all is *maya* or illusion, which I hope you have grasped now and forever."

This was my last conversation with Coomra Sami, one of the greatest adepts of Northern India. Three months later I found myself on the frowning heights of Darjeeling, two hundred miles to the north of Calcutta, in front of Mounts Everest and Kitchinchanga, amidst the grandest Himalayan scenery, prepared for my journey into the land of the Lamas.

(To be continued.)

INSURANCE AND THE NATION.

BY SOLOMON SCHINDLER.

It has ever been a pleasurable play of fancy to surmise what people of a past century would think or say or do, if they were brought to life again and confronted with the culture of to-day. The Seven Sleepers, Rip Van Winkle and Julian West are merely types of a class, variations of the selfsame theme. They were conceived by the authors who wrote these stories for the purpose of demonstrating how unfit the people of one age are to accommodate themselves at once to the acquisitions of a more advanced one, or even to understand them.

It is indeed an agreeable pastime to imagine how surprised our ancestors would be were they placed face to face with our modern inventions. How they would stare at our railroads! How our telegraphs and telephones and phonographs would astonish them! How wise we should appear in their eyes, when we explained to them that all these devices are not the work of the evil one, as they would perhaps presume, but that they are based upon natural forces and the laws by which these are regulated! How small a Socrates, a Cicero or an Archimedes would appear by the side of one of our schoolboys, who could give him points in geography and the natural sciences, and explain to him the construction and mechanism of our modern devices.

A question which naturally suggests itself when we allow our fancy that sort of play is: Which of our acquisitions would our ancestors, coming to life, admire most? A thousand people will give each a different answer to that query. Some would say that our railroad system must cause the greatest surprise to people who knew of no other means of locomotion than travel on foot or on horseback; others will claim that our palatial ocean steamers must strike them with supreme wonder; again, others might insist that telephones would most of all bewilder them; while again others will declare that our modern type-setting machines and

printing presses would take away their breath. Of course it depends. Hannibal, if he should come to life, would perhaps admire most a Krupp gun; Columbus, one of our modern warships; Franklin, one of our steam printing presses; and Newton, our electrical machines.

Given, however, a man of broad general intellectuality, who was moved in his lifetime by the spirit of philanthropy, who had the welfare of a whole people at heart, a man who, in his time, stood at the head of a community either as king, lawgiver or priest—which of our social arrangements would surprise him most? To state the question with still greater clearness, let the reader imagine that Buddha and Plato should appear among us, to study our social conditions, which of our social institutions would elicit their greatest praise? I cannot help believing that their attention would be prominently drawn to our system of insurance.

A superficial observer might become fascinated by the mechanical devices of our age; but the more careful student of human progress will find in the development of the system of insurance an entirely novel feature in the evolution of society, one that had never been thought of by all the thousands of generations which preceded ours. Insurance is, in fact, the child of the present century. It was born out of a spirit of purest philanthropy and sprang from the idea that a load that will crush an individual can be carried with ease by the multitude.

Socialists, whenever they desire to demonstrate the feasibility of an order in which the government is the sole producer and distributor of the necessities of life, usually refer either to the army, which, under the direction of the government, protects the citizens against hostile attacks from without; to the mail service, which, under government control, makes possible the intercommunication of thought at a trifling expense; or to the school system, which, under state or city administration, successfully fights ignorance and brings education within the reach of the poorest of its members. But they rarely refer to the system of insurance, which, though not as yet managed by the government, is one of the most irrefutable proofs of the feasibility of a social order in which the burden is borne by all in common, and in which one works for all and all work for one.

Reader, consider for a moment what an amount of worry, anxiety, suffering and distress have been obliterated since the idea of insurance was conceived and developed! Think what a calamity a conflagration was in former ages! When a village or a city was consumed by flames, the inhabitants became paupers, so to speak, in a night; unless voluntary charity threw them a crumb, they had to begin their whole life's work over again, or starve. The lands swarmed at that time with beggars, tramping from place to place in the vain search for a new home, appealing to the charitable for aid, telling the heartrending story of their misfortune.

Imagine the agonies which the father of a family suffered in the hour of death, knowing that when he closed his eyes for the last slumber, his wife and children would be penniless; that, without means of support, they would be thrown upon the mercies of a cold world, and would have to eat for years to come the humiliating bread of charity. Or put yourself in the place of the farmer, whose hopes of a plentiful harvest were destroyed within an hour by a hail-storm. Picture the despair of the poor widow whose sole support ceased with the loss of her cow, that succumbed to an infectious disease.

Worse than death, even, was protracted illness of the bread winner. The suffering caused by the disease was bearable in comparison with the agonies caused by the sight of the misery that surrounded the patient. Unable to work, in need of comforts, without means of support, the sick died by inches, when with proper care and with the mind relieved of anxiety, they might have recovered and resumed work.

What could all these sufferers do but lift up their eyes to heaven, asking for help from Him who, in their opinion, had struck them down? But the heavens remained pitilessly silent, and as an only and last consolation the creeds held out to them the hope that in another existence, after death, their suffering would be replaced by pleasures, and their mourning be changed into dancing.

Then came the thought of self help; the idea that by standing together, carrying the load unitedly, it might be possible to bear misfortune and at least to mitigate its horrors. The system of insurance was discovered and inaugurated.

What does it mean? It means that if an accident befalls

ending

one member of the community, ten thousand stand ready to join their forces to help him. If a fire destroys his house, the rest build it up for him ; if a hailstorm ruins his crop, others help him out of his difficulties; if his cattle die, the company buy new stock for him ; if he dies, the premium keeps his family from want; or if he falls sick, the society supports him during his illness. *If this is not socialism pure and simple, what is?*

Granted that philanthropy entered the system of insurance as a secondary consideration ; granted that the scheme was originally a business enterprise ; granted that the organizers of fire or life insurance draw large dividends from their investment ; but whatever their profits may be, the profits which the policy holders draw from the institution are far greater. The good which has come to humanity by the development and ramification of the insurance business, cannot be computed in figures. Leaving out of the question the comfort it has brought to millions, it has taught mankind the grandest of all lessons, the lesson of the solidarity of the human race ; it has shown what could be accomplished when all are made to help carry the burden that otherwise would fall upon the individual with crushing weight.

With the exception of a few ignorant and improvident persons, almost the whole civilized world is now gathered into one organization by insurance companies ; even as individuals seek protection against misfortune by insuring in a company, so do the companies seek protection against too heavy losses by insuring amongst themselves.

The sums of money which annually flow into and out of the coffers of insurance companies, are incalculable, and although competition among them has reduced the premiums to very low figures, immense profits are still made by the investors, which profits, if returned to the people, would go far to cover all the expenses incurred in the support of the administration of a country.

If our present governments are fit to be burdened with any new functions, they could easily be organized to manage the insurance systems of the land. As they collect duties and revenues and expend them, so they could collect the contributions of the people for the relief of misery in its various forms and distribute them in the proper manner.

As in articles previously written for THE ARENA, I also

give here merely secondary consideration to the money that might be saved by the nationalization of the insurance business. I do not begrudge the insurance companies the income which they derive from their enterprise; compared with the amount of good that is done by them, even the highest dividends which they receive from the investment, dwindle into nothing; but there are still higher considerations which prompt me to advocate the nationalization of insurance, of which I beg to submit a few to the notice of the readers of this magazine.

(1) If insurance were nationalized, all its various branches could be centralized in one focus. At present, a life insurance company does not meddle with fire insurance; a fire insurance company takes no risks against accidents, etc. If all these various branches were united, each would help carry the others. A year disastrous to companies that insure against railroad accidents, may be a prosperous one to those that insure against fire or marine disasters, and *vice versa*; thus, the loss in one department under such a proposed centralization would be balanced by the profits of the other, which would mean still lower premiums, so that even the humblest citizen could provide against misfortune by insuring life, limb and property.

(2) At the risk of giving individualists cause to cry out "paternalism," I do not hesitate to declare that, if the insurance business were nationalized, people who could not be induced by the low rates of premium to insure, should be compelled to do so. That kind of "paternalism," whenever practised, has always been a blessing. Mr. Krupp subtracts from the wages of every one of his laborers a percentage as an insurance against sickness, accident or death, and they fare well by it. Many excellent innovations have been forced upon the people by kings and lawgivers who were more provident and far-seeing than those over whom they ruled to their advantage; and do not the states practise "paternalism" at this very day by taxing the people for the support of their paupers and their criminal classes? I, for one, cannot see why it should be wrong to force a man by law to insure his life, when we force him to-day to pay taxes for the maintenance of state orphan asylums in which his children may possibly find a home. If there exists a difference between these two kinds of "paternalism," it is

that the man who is forced to insure his life will die peacefully knowing that his children will have a certain income to live upon, while the other will depart with the oppressive thought that his children will be brought up as paupers, or will have to depend upon the charity of the state, although as a matter of fact, he has paid for the future support of his children (as has the other) either in direct or indirect taxes.

I would extend this "paternalism" to good effect also in the opposite direction. While, under compulsion, every citizen should insure against the various kinds of misfortune to a certain extent, there should also be a limit set, on the other hand, against extravagant insurance. The community, when coming to the aid of a sufferer, should make good an actual but not an imaginary loss.

(3) The nation, forming one large insurance company, would sooner find means to prevent disasters than can the companies of the present day. Legislation in regard to precautionary measures against fire or water would be prompt; trains would be run with greater safety; sanitary regulations would be enforced; in a word, the proverbial ounce of prevention would save the pound of cure.

(4) Those who believe in first steps, and eagerly inquire what should be first done in order to build up a new social system that would be better than the one under which we live at present, must become convinced that the nationalization of insurance is such a first step. True, in the developed future state of society, insurance will cease to be a necessity, because the nation will then, supposedly, take care of every citizen from the cradle to the bier; but would not the nationalization of insurance bring about a similar state of conditions at once, an order which would fit into the social institutions which exist to-day? For a fixed consideration on his part, every member of society would be cared for in case of death, sickness or accident, and would receive as his right what now he is compelled to ask as charity.

(5) While the nation could be better trusted for the fulfilment of promises made than any corporation; while greater reliance could be placed in the solvency of the nation than in that of any company, inasmuch as the whole is greater than any of its parts, the nationalization of insurance would also prevent a great waste of energy. Half the number of people now employed in successfully managing the en-

tire insurance business would then be sufficient, under a proper system, to do the whole work. Apparently this would mean the discharge of a large force of people; but this is a mistaken view which we unfortunately hold in this and similar affairs. If the work, under a proper system, can be done by half the number of men, that should mean more leisure for all and not starvation. There is a vast difference between waste of money and waste of energy. A concern may save money by introducing a new machine which does the work of ten men under the supervision of one; but instead of saving money the machine should save energy, and reduce the time of labor instead of merely enriching its owner.

(6) Last, not least, the nationalization of insurance, which could be brought about as a first step without disturbing the present state of society to a great extent, would teach how the government could be trained to undertake, and carry through, successfully, similar work in other directions. The main hindrance to nationalism at present is that we are not trained to do work in common; but if we never try to accumulate experience by degrees, if we never undertake to train our governments in such branches as are easy to be mastered by them, we can never expect to establish a new and better order of things. Beginning with the nationalization of insurance, the management of the whole banking system of the land could next be entrusted to the government; or, beginning with the nationalization of railroads and electrical devices, the government would learn how to handle all other business enterprises to the advantage of the people.

AERIAL NAVIGATION.

BY CLARA B. MOORE.

To religion the cause, to science the method; to religion the power, to science the path. — *B. P. Bowne.*

I believe that the dawn is fast approaching when all scepticism will be wiped from off the face of the earth, and true science will become the religion of the world. — *John Ernst Worrell Keely.*

"The fathers stone them and the children build them monuments." It is the history of all spiritual and scientific progress. — *Dr. J. M. Storror.*

Creation wakes. The mystery of night
Is past. "Let there be light," comes with the same
Eternal force as when the earth was young
And day was yet unborn! — *H. M. Kitchiff.*

PRIESTLEY, who believed that all discoveries are made by chance, compares the student of nature to a hound wildly running after and here and there overtaking game; but "Providence sends chance, and genius moulds it to its own design." Edison well explained the difference between discovery and invention when he said that in discovery there must be an element of the accidental, and an important one, too; while invention is purely deductive. The story of the apple dropping from the tree and Newton starting with a species of Eureka he rejects absolutely. Maintaining that an abstract idea or a natural law may in one sense be invented, he gives it as his opinion that Newton did not discover the theory of gravitation but invented it; that he may have been at work on the problem for years, inventing theory after theory to which he found it impossible to shape his facts.

This is precisely what Keely has been doing in the construction of his system of sympathetic physics; so adverse is it in all its canons to those of mechanical physics. He has been unravelling the mysteries of sympathetic association, while searching to wrest from nature the secrets of planetary suspension, and what Norman Lockyer calls "the law of sympathetic vibration."

Edison does not call himself a discoverer. He says that most of his inventions have been the result of long and patient labor, of countless experiments all directed toward some well defined object; and the same may be said of Keely in his inventions, for he is both a discoverer and an inventor. Experimenting in the field of vibration, but in quite another line than that of sympathetic vibration, he made his discovery of an unknown energy.

Bell filed the telephone as an invention before he had discovered that articulate speech could be conveyed along a wire. Reaching out into unknown realms, on the line of invention, he laid hold of a discovery when speculating on the nature of sound. In the same manner Keely's speculations, in the field of acoustics, led him into that great unknown tract which lies beyond the horizon of ordinary matter. It was in subjecting water to the action of multiplied vibrations in a machine which he called a hydro-pneumatic-pulsating-vacuo engine that his lever suddenly registered a pressure of two thousand pounds.

It was six years later that experimental research, on the line of vibration, enabled Keely to produce this manipulation of energy at will; for he had no idea at what number of vibrations the water had been disintegrated. Commencing with one hundred per second he proceeded until his instrument registered forty-two thousand eight hundred, when the same pressure was again shown, and the problem was solved. It was about this time that some distinguished men of science, who were called in to account for the phenomenon, found it easier to denounce Keely as a charlatan than to explain the nature and source of the energy; one of these men has recently said that he thought a man who could produce a registered pressure of from two to twenty thousand pounds and profess to be ignorant of its source must be a fraud.

Deserted and stigmatized by physicists, Keely's only hope in the line of utilizing this unknown energy lay in those men who had in 1872 organized a Keely Motor Company* in order to furnish the "sinews of war" that would enable him to battle with and conquer the invisible genii he had imprisoned by seeming chance in his vacuo-engine, and which had already reduced his funds to "vacuo." That Keely would eventually gain the mastery of this vapor, no one had a shadow of doubt who knew the indomitable will, energy and persistency of purpose possessed by its discoverer, combined with his inventive genius, as made known in the novel construction of the engine which gave birth to the vapor that they then named Keil.

But when the men who assumed the direction of the affairs of the company found that the demon, thus evoked, could not be kept under lock and key, and that it had no intention of returning in any form the gold they had poured out like water, they soon evinced, by their course toward Mr. Keely, that they were unacquainted with the history of scientific discovery, and of the length of time that has always elapsed between the revelation to man of an unknown force of nature and its application to the

* Prof. George Frazer Fitzgerald, physicist at Trinity College, Dublin, has said since that Keely had nothing more to sell at this time than Sir Isaac Newton had when he discovered gravity.

arts. Of this well-known fact the distinguished physicist, Professor Dewar of the Royal Institution of Great Britain, wrote in 1890: "If Mr. Keely succeeds in making his discovery practically useful, as it is said he is demonstrating his ability to do — if this information be true, it is strange to contrast the past history of science with the present. Fancy the discoverer of electricity having succeeded in inventing the modern dynamo machine! This would mean the concentration of hundreds of years of scientific discovery and invention into the single life of one man. Such a result would be simply marvellous."

Yet so sanguine were these men of immediate success that they made promises, based on the always sanguine hopes of an inventor, which Keely was unable to fulfil; with the consequence that the Keely Motor enterprise came to be regarded as a fraudulent undertaking, Keely himself as a swindler, and his adherents either disreputable gamblers in stock or the dupes of his wizard artifices.

At this juncture one of his *ci-devant* managers, John H. Lorimer, and one of his stockholders, Oliver M. Babcock, came forward with attempts to remove from Keely's shoulders the load of obloquy which, joined to the total cutting off of the funds needed to pursue his researches, had so depreciated his vitality as to lead him to contemplate suicide and to destroy devices for research which had been the labor of years. Together these two loyal, steadfast friends lifted the veil of mystery which had gathered around Keely's work, and one by a minority report and the other by a series of lectures made it perfectly clear and without a shadow of doubt that certain of the company's directors were responsible for the existing state of affairs.

About this time, a small pamphlet written by Mr. Babcock, "Fraud, Force, Facts," fell into the hands of H. O. Ward, who, convinced thereby of the integrity of Keely and of the unscrupulous greediness of some of the directors or "managers" of the company, came to the rescue with the required funds for the continuance of researches; and Keely, thus encouraged, pursued his work with renewed enthusiasm. Of that winter, 1881-82, he always speaks as the darkest period of his life. To this trinity of united effort in behalf of truth and justice, drawn together by an overruling Providence, the stockholders of the Keely Motor Company owe whatever commercial success the enterprise may bring to them in the future.

To the world at large it does not matter whether this century or the next sees the viewless pathways of the air opened to navigation, so long as it is authoritatively announced that the conjectures of the late Prof. Joseph Leidy and of Dr. James M. Willcox, made in 1889, that Keely was on the road to the solving of this

problem, are now verified by his success as well-founded conjectures. This system is the only one by which aerial navigation can be rendered safe; for it is in copying nature's methods that the overcoming of gravity has been gained, and the operating principle is the same that guides and controls the heavenly bodies in their orbits and underlies planetary suspension. The system of this "Newton of the mind" demonstrates, on the material plane, the superiority of the spiritual or ethereal powers; and the unity of nature, of science and philosophy becomes evident. "Its broad and reaching philosophy," to quote the opinion of Professor Dewar, "has a physical genesis, and is the result of the patient and persistent researches of years." But we are not dealing now with the philosophy, rather with the events which gave birth to it; for up to this time Keely had devoted more thought to engines than to systems.

Mr. Babcock's lectures supply the material for the remaining pages of this paper.

It is not deemed expedient to wait until public demonstrations made by Mr. Keely have extorted recognition from scientists, for there would then be no need of any written defence, and it would also be difficult to command proper attention to the principal facts. It is not enough that the enthusiasm which would be aroused over the triumph of Mr. Keely would cause the charges made against his integrity to be disregarded. They must be rendered unworthy of credence by a thorough exposure of the facts, before opinions have settled into convictions and grown into prejudices, which are always difficult to overcome.

During more than five years of unprovoked abuse Mr. Keely has never prompted an action in his own defence, by publication or otherwise. With a patience which evidences the most exalted dignity, his course has been a crucial test of that immortal proverb enunciated by Washington, "To persevere in one's duty and be silent is the best answer to calumny." While no motive can be assigned for these public assaults, it is noticeable that they have chiefly sprung from sources professedly scientific and consequently have widely influenced public opinion.

The universal feeling that Mr. Keely has been an unnecessarily long time in bringing out his motor is in part due to the publicity given to his discovery, before he had even attempted to apply it to mechanics; and was the outcome of the speculative ambition of those who planned the organization, coupled with the mistakes natural to all enterprises under the control of inexperienced managers.

Seeking to raise the stock in public estimation, as was natural with their speculative hopes, they undertook, among other *maladroit* measures, to obtain the endorsement of professional experts, who took the opposite course from the one expected and, in a labored effort to lay bare what they called "humbug," exposed their own ignorance of the conditions necessary to compress air by attributing to such a source the wonderful manifestations of pressure they had witnessed. To have effected such results would have required more ingenuity than is possessed by man; for air has never been compressed to one half the extent that would be required to produce the effect witnessed. Their ignorance was still further manifested by a printed intimation that Mr. Keely's hydraulic screw-pump, used by him for testing the density of various metals, might be employed for working up a compression of air

to 10,000 pounds—an idea that would appear absurd even to a novice in mechanics, to say nothing of professors in dynamical engineering.

After this experience, Mr. Keely very properly objected to investigations which impeded his progress, and requested that no more should be made until he had perfected his apparatus for liberating the energy. This course caused the public to credit the assertions of the scientists, and from that time the Keely motor was very generally regarded as a myth.

Mr. Keely's unwillingness to assert his rights, in his transactions with the company, and his refusal to maintain them by litigation at the cost of loss of time, so precious to him as he has always felt it to be, added to the necessity of harmony while engaged in his work, caused him repeatedly to be the victim of nefarious transactions. Claims made upon him, which would not have stood an hour in any court, were recognized and paid by him from a morbid sense of honor. Many times he has sacrificed large prospective interests, in order to obtain the money with which to continue his researches. By yielding to the schemes of others he has exposed himself to much unjust censure, besides suffering pecuniary losses. As a director no excuses can be made for him; but as he is the chief loser he cannot be accused of complicity in the transactions of the board. His province is not finance, but invention, of which he has the whole burden to carry, and with which his mind is too much occupied to think of guarding against tricks and plots. Every swindling transaction which discourages and defrauds Keely or in any way delays and endangers his success, is a robbery of the rights of the stockholders; and it is doubly dishonorable when officers and directors take advantage of their positions, thus abusing the trust reposed in them as guardians of the inventor's rights and the company's interests.

Mr. Babcock asserts that Mr. Keely did not retain one-fiftieth of the amount of stock issued representing three of his projected inventions; that not less than half a dozen speculators, in the stock of the company, have each made an average of more than fifty thousand dollars from the enterprise; that high salaries and other profligate ways of distributing the money diverted it from its proper channel, depleted the treasury, detained the progress of the work and disappointed the stockholders.

From the time of the organization of the company, its active financiers have appeared to estimate the value of the motor by its availability as a means to personal ends; regardless of its ultimate success as a public benefit or as an achievement in the advance of true science. Their aims are so far below the aims of the discoverer and inventor that his efforts overshoot their actions; and before their motives and intentions are discovered by him he is undermined, so that only by enormous sacrifices is he able to recover himself.

When the company's interests are trifled with by its trustees, when its officers conduct its affairs as if its only worth is that of temporary speculation, how can it be expected that those who have no other criterion by which to judge will feel any confidence whatever in the enterprise? By Mr. Keely's own imprudence and the advantage taken of it by others, the costs, as well as the labor imposed upon Mr. Keely, have been enormously increased. Mr. Keely cares for nothing but success, regardless of pecuniary benefit to himself. He has often submitted to the most extortionate terms proposed to him when promised funds, that

were overdue, were not forthcoming; for with him any sacrifice that he could make was preferable to loss of time. A man of great physical strength, a hard worker with hands and brain, he is still more remarkable for his energy and persistency of purpose. He is a close observer, a liberal thinker and a bold experimenter. He has suffered from several severe physical injuries and had many narrow escapes in his experimental researches; as bodily scars, mutilated walls and ceilings, with heaps of metal tubes burst asunder, can testify.

His mind at a tension under pressure of high resolves, hampered and hindered, and time thrown away in giving exhibitions, the wonder is that he has accomplished so much in so short a time, considering the prodigious amount of dead-work that had to be done before reaching the present stage of achievement. Morse was twelve years in attaining results which proved the success of his system of telegraphy, and he was only adapting a well-known agent to a new use. Keely discovers an unknown agent, and labors to invent means to apply it to many uses. Where others have used only pounds of metal in experimental research, he has used tons in his efforts to construct an engine, for the Keely Motor Company, before he knew the origin or the nature of the energy he was dealing with. He had to work with great caution while handling a power infinitely greater than that of gunpowder, and of unknown extent and character. His temporary safeguards and devices, for finding out the qualities of this force, are all of his own invention. Many cartloads of these have been sold from time to time as old iron, brass and copper. One apparatus thus disposed of weighed twenty-two tons. In this way, and by pawning his watch and other valuables, has he raised money when a little was absolutely necessary; and at one time he sold his costly scientific instruments, including a valuable microscope, with other effects, in order to pay mechanics and to buy material rather than allow the work to stop. He has toiled through periods of almost destitution, while the press, religious, secular and scientific, was representing that he was fraudulently amassing wealth.

Mr. Babcock's lectures were written and delivered more than ten years ago, which makes it the more remarkable that he should have made known a fact of which Keely himself was at that time ignorant; viz., that the vapor liberated in his generator by the disintegration of water, was the medium of the energy which it carries, not the energy itself.

Comparing it with steam it is as different in action as it is opposite in origin. Steam is derived from heat or combustion, and so may be said to have a chemical origin; the vapor is a production of mechanical action, a spontaneous energy. Vibration, whether considered as an energy or a motion, is an inherent property or concomitant of matter, and therefore spontaneous. Keely's inventions for producing this power are so entirely original, and so unlike any other devices that have been constructed, that there is nothing in the annals of research to afford a starting point for the understanding. The mechanical means by which this occult energy under consideration is educed and economized, are as unique as those which belong to electricity. Keely's instruments are no more like electrical apparatus than they are like the machinery used with steam, the product of the crude molecular dissociation of water by heat.

Neither heat nor electricity nor chemicals are employed. Air is water-locked in some part of the apparatus; disturbance of equilibrium is then effected by the movement of an outside lever operating a four-

way valve within. The air under a tendency to descend, and from its high activity at light and opposing tensions, expels the water in minute globules through delicately adjusted but fixed and strong devices; which successively separate it into multiplied tenuities, until it reaches a form of greater rarity than can be produced by any practicable degree of heat. It is then dispersed into an adjacent chamber where conditions are suitably arranged for still higher rarefaction (by vibratory action) and consequent augmentation of energy, producing molecular separation, and yielding a vapor finer and lighter than hydrogen. This product has been held at a pressure of more than fifty thousand pounds per square inch. Pressure, however, is not its highest attribute. It is eminently the medium of vibratory energy, and as such only can be used as a motor. The expanding energies and activities of man in the evolution of the race are demanding larger fields of operation. For this development new systems are needed to supersede present systems. Coal is limited. Chemicals are costly. Power and speed have well-nigh reached their maximum under the agency of steam. The telephone is among the beginnings of vibro-dynamics. "Coming events cast their shadows before," and these are the shadows of events—heralding industrial, commercial and martial revolutions, which are approaching with startling rapidity and with vaster strides than in the century that is passing away. The pressure of traffic is blocking the arteries of our great cities more and more; and our master, necessity, is demanding the key which will open to traffic and to travel, the vast highways of the air. Plastic nature accommodates herself to the requirements of art when necessity demands and genius makes the proper appeal.

Mr. Babcock's *resumé* of "the situation," made in 1881, is no longer complete; such great and undreamed-of advances has Keely effected since that time in the unexplored territory that lay before him, wherein he had not then gained even so much as a foothold; for he was too near "the shadowy realm" in which those physicists are now groping who have passed from the investigation of ordinary, visible matter into that of the structure of the ether. Two years later, in 1884, Keely discovered that the occult vapor which he had imprisoned is the ether; and for four years he bent all his energies upon the construction of an engine that would hold it in rotation; for so only could it be "used and controlled, as we now use and control steam," to quote Professor Rucker's surmise, made in his paper read before the meeting of the British Association at Cardiff seven years later, in October, 1891.

In 1888, Keely made a verbal contract with H. O. Ward, to do no more work on an engine, for the Keely Motor Company, until he knew more of the properties of the ether, and in 1889 this contract was legally executed.

It was during this period that Keely discovered that the ether is not the energy itself, but the medium of one of the currents of a triune polar flow, of which he had now gained the control, for aerial navigation, hooking his machinery on to the machinery of nature, to quote Tesla's words. Ten years before, with his far-seeing mental vision, Mr. Babcock predicted this result; and

if the control of the affairs of the Keely Motor Company had then been shaped by Mr. Lorimer and himself, years of delay might, under their united efforts, have effected results that now seem, to those who do not believe in an over-ruling Providence, to have been brought about by accident.

It was at this time, and in one of Mr. Babcock's papers, that he wrote of Keely's line of research as

lying beyond the scintillating horizon of molecular physics; in the open field of elemental force, where gravity, cohesion, inertia and momentum are disturbed in their haunts and diverted to use; where, from unity of origin emanates infinite energy, in diversified forms; which, with manifold expression, is ever ready to respond to the invocations of genius. . . . The principle of this energy is vastly more comprehensive than any now in use; as limitless as that of the lever; as universal in application, reaching to so many results not yet attained, that forethought is inadequate to grasp its possibilities for power, prosperity, and for the maintenance of peace between nations.

It may be added to these powerful words that its possibilities are equally great for the solving of the problems of our age, as mighty as the one which lies at its heart, viz., how best to reconcile the seemingly conflicting interests of capital and labor. "All that relates mechanically to travel, transportation, manufacture, mining, engineering and warfare is included in this iconoclastic force," and with all these a sweeping and overturning change in the accepted canons of *pseudo* science. Only a little reflection is needed to see, in the signs of the times, a tendency to movements on a grander scale; such as are involved in the questions of the day discussed in the writings of men and women of culture. Physical investigation will be stimulated by the unfolding of Keely's system of philosophy, as well as by the demonstrations that he will be able to give, when his mechanical work is done, of the existence of "mind flow." Physicists will then no longer shrink from investigations on this line, in fear of the ridicule which orthodox science deals with no unsparing hand upon the vanguard that has approached the borderland of its mysteries.

As has already been shown, when Mr. Babcock delivered his lectures both Keely and himself believed it to be possible to use and control the vaporous product of the dissociation of the elements of water in his disintegrator, but Keely found it impossible to test its nature in any way. As long as it was kept in rotation energy was manifested. All his devices to hold it, in this rotating condition, failed to operate beyond a limited time; and to "stop the leak" was equally impossible. Nothing was left but atmospheric air, after its escape from the engine. There was also something so mysterious, so occult, in its operation as to lead Keely, in 1882, to try to construct an automatic device, by the use of which each man could effect its control, according to the degree of his energy of will.

Two more years were thrown away on this line of research, when the suggestion was made to Keely that he must have dissociated hydrogen, classed as a simple by science. His answer was, "Perhaps I have; it may be possible." Thus his attention was turned to studying hydrogen, with some marvellous results in the line of astronomical researches. In 1884, the same suggestion was made to Lord Rayleigh, who replied by offering to stake ten thousand pounds that hydrogen is not a compound. But the seed did not fall on rocky ground in Keely's great mind; and when, followed by other suggestions, it germinated, Keely was not long in proving to his own satisfaction that by the dissociation of hydrogen he had imprisoned the ether. Four years later Professor Henri Hertz, of Bonn University, announced that the ether was held, bound as it were, in all electro-magnetic engines. Advanced physicists in Europe then began to ask, "If we have imprisoned the ether without knowing it, why may not Keely have done the same?"

Taking up a new standard of research, Keely pursued it by day and by night, often working eighteen hours out of the twenty-four, until the subtle etheric vapor, which had eluded his every effort to confine within walls of metal, and baffled his every attempt to control, was revealed to him as the medium of nature's most powerful agent, the triune polar flow, which he has now harnessed for navigating the air.

Sir John Herschel said; "There is a principle in music which has yet to be discovered." This is the principle which Keely has laid hold of and utilized, after more than twenty years of effort to wrest it from the great storehouse of nature's secrets—thus fulfilling Kepler's prophecy, that God would reveal to this age the mysteries attendant upon the operation of gravity; and proving that the Pythagorean conception of music as the principle of the creation's order, and the mainstay and supporter of the material world, is strictly in accordance with the marvellous truths revealed in Keely's system of sympathetic vibratory physics.

When Huntington wrote, "A mysterious force exists in the vibrations of the ether called sound, which science and invention have so far failed to utilize; but which no doubt in the near future will come under man's control for driving the wheels of industry," he was a true prophet; and the wonder is that, with so many intimations by others of its importance, so few have been interested in Keely's experiments in the realm of acoustics; and so many ready to jeer at "the zither and the horn, the fiddle and the bow," used in his researches. True, when the zither was held up as the source of the mysterious energy, and the horn as its reservoir, as they were of late, while perpetual motion was

discoursed of as if it were a principle of nature that Keely was copying, one could not expect anything but the ridicule and criticism that followed in our daily journals, from Maine to California.

Every defender of the truth has occasion to remember Lavater's allegorical vignette; a hand holding a lighted torch is stung by a wasp, while gnats are consumed in its flame. Underneath are these lines: —

And although it singes the wings of the gnats,
Destroys their heads and their little brains,
Light is still light;
And although I am stung by the angriest wasp,
I will not yield!

TO WENDELL PHILLIPS.

BY WILLIAM JACKSON ARMSTRONG.

PRINCE of the House of Right! Fierce Soul of just desire!
Spirit of the high noon of stern and valiant days!
Proud Sidney's gracious mien, quick Cato's breast of fire,
Swift tongue to cleave the Wrong — a Soldan's scimeter —
High, stainless chief, best-loved, best-scorned in Right's keen war,
As day on day ascends, we see recede afar
Thy name but brightening to the splendor of a star.

Though Wrong still strives, and old Oppression's front is brave,
We may not call thee from the proud triumphant years;
Thy genius cast its seamless mantle o'er the slave
And called to Freedom's crown an age of servile tears;
Nay, though no other voice through tempests yet to be
Shall lift thy flawless note to wake the tyrant's fears;
Yet fain, O Phillips, would our paltering epoch see
For Right's high cause another prophet like to thee!

A REMARKABLE PSYCHIC EXPERIENCE.

BY S. K. FOWLER.

I REGARD it as a striking evidence of progress, in this practical age, when a leading statesman of England can calmly ask his government to create a national commission to study and analyze the psychical phenomena of the day, as Mr. Balfour has done. All who are in touch with his spirit of research will await with interest the result of his suggestion. Your own publication, ever foremost in all that tends to elevate the standard of thought and action, has done more to awaken in the minds of thoughtful readers a desire for authentic evidence, than all others combined. In accord with the spirit of articles recently published, notably that from the pen of Mrs. Louise Chandler Moulton, I am tempted to relate an incident in my own experience, while a resident of this state (Louisiana), that made an impression so deep that it can never be effaced from memory, and which, to-day, is as vivid as when from the unknown came the warning to prepare for the hour of danger.

In 1866 I left my plantation for Cincinnati to purchase supplies. Returning, I stopped at Louisville, and later took the steamer "Carter" for my destination near Vicksburg. While the boat was discharging cargo at Paducah, Ky., I was seated alone, upon the upper deck, watching the laborers on the landing, and as fully awake to all that was passing as I am at this moment, when from the invisible, came the warning of a disaster to the ship, ere the voyage should end; so palpable, so emphatic, was the summons that I left my seat at once, and seeking the captain, insisted upon an immediate exchange of stateroom, from the vicinity of the boilers back into the ladies' cabin. Urged by him to state if I had seen anything in the management of the boat to cause doubt of her safety, I simply replied that I had not, but knew that the boat was to be lost, and that many lives would be sacrificed.

Within the hour I was transferred to a room at the rear of the cabin. Seeking my friend, the late Senator Gibson of Louisiana, who was a passenger on board, with mules and supplies for his sugar estate, I begged him to exchange his room for one near mine, and thus avoid the greater danger. At both Cairo and Memphis I urged him to wire to the city for insurance upon his

property, and save that material loss. So urgent was I in my plea that a doubt of my sanity, even, began to grow in his mind as well as in the minds of others, who in vain tried to induce me to visit the social hall of the boat where all gather to while away the hours of travel.

I had never had the slightest belief in spiritual manifestations, had avoided even the borderlands of that faith, and can in no wise account for the assurance that kept me firm to my convictions of guidance by unknown agencies, to certain *personal safety*, which I never for a moment doubted, but calmly waited the event.

The night after leaving Memphis, at about 2 P. M., I was aroused from sleep by a fearful explosion, and the falling of the upper berth upon mine, pinning me between the two, the top of the smoke stack having crushed the deck above me. With every plan for escape firmly settled in my mind for days previous, I released myself from the berth, crept through the cabin, which was filled with steam, upon hands and knees, to avoid inhalation, to the stern windows. Breaking one, I caught the davit of a suspended boat and slipped into it by the rope, just as nineteen negro deck hands sprang into it, and cutting the ropes, dropped us into the stream, among hundreds of struggling mules. Beating these from our path, we soon made the shore with our overladen boat. Selecting four of the best oarsmen, she returned to assist in rescuing others. By the light of the burning steamer, I could see the figure of Senator Gibson standing in a shattered small boat, trying to make the shore, but drifting with the current into an eddy with a caving bank. Knowing the danger of such a landing, I hastened down the shore to assist him; a swinging vine from a lofty tree gave me the means of doing so, and he was in safety.

An ascending steamer soon came in sight, and began to pick up the few survivors, and after taking us from the bank, returned to Vicksburg. At roll call, of the one hundred eighty comprised in the deck and passenger list, thirty only were left, one hundred fifty having perished by fire and flood. The captain was among the lost. During the evening he came to me, in my seclusion, and urged me to join them in the cabin, but I declined, assured in my own mind that I was following a guiding hand. I have never doubted the wisdom of my course, nor hoped to penetrate its mystery, but feel that under like circumstances I should follow a path so plainly marked.

CURE FOR DIALECT ENGLISH IN FOREIGN COUNTRIES.

BY ELIZA B. BURNZ.

THE *Review of Reviews* for December quotes from a writer in the *Calcutta Review*, in regard to the use of English by natives in the Indian Empire, as follows:—

It stands as a gigantically ludicrous fact to-day that the supreme powers in the Indian Empire, having undertaken to introduce the science and literature of the West into India through the medium of the English language, have failed to evolve any considerable number of trained scholars who may be trusted to speak and write the English language with even tolerable correctness and intelligence. . . . The universities send out, yearly, hundreds of youths addicted to a very vile habit of writing and speaking English. . . . Not half the students in our college are really fitted by their knowledge of English properly to benefit by the books that are put into their hands to study, and the lectures they are invited to listen to.

But the source of the evil lies further back—in the schools preparing men for the universities. The *Calcutta Review* says:—

The teachers of English in these schools are almost entirely native masters—an intelligent and deserving class, but nevertheless men with a very imperfect mastery of English idiom. . . . There is probably—I speak under correction, yet not altogether at random—not a single school in the whole of India where there is a reasonable chance that English will be correctly and idiomatically taught to the Indian school-boy. A vicious habit of expression is acquired by our schools from the first.

Is it not pertinent to inquire whether a fundamental cause of inaccurate writing and speaking by Indian youths who have been trained in the English schools does not lie in the illogical and therefore difficult *spelling* of the English language? So far, there have been no elementary instruction books in the ordinary spelling, by studying which the pupil could be *sure of the pronunciation of the words he is taught*. His ear soon forgets the sound of the word as given by the teacher. But if the pupil has a print which conveys the same pronunciation to his eye as the teacher has given to his ear, his voice can repeat it as often as is necessary to fix that pronunciation on his tongue. Were the printed language made so plain to the eye that no hesitation would be experienced in rightly sounding a word, full time could

be given to grammar and idiom. The confusion which arises in the mind of a foreign pupil studying English as to the sound of the letters in a given word—those letters having varying powers without definite rule—is inconceivable by the average English teacher. The latter has been spelling all his life, and become accustomed to regard every word as a whole. But spoken words are composed of sounds, while written words are made up of letters. Some letters are significant and some silent, but even the significant ones have in English no fixed sound.

The use of a Pronouncing Print in giving elementary instruction to foreigners would at once remove the difficulty. There are about forty elementary sounds in the English language. In the construction of Pronouncing Print an alphabet is arranged in which each sound is denoted by the letter or digraph which now *most frequently* represents it. In teaching with Pronouncing Print the *sounds* of the letters and not the usual names are taught to the beginner. As I said, the common spelling is not changed. To make the print phonetic, when silent letters occur they are denoted by very light type, easily distinguishable from the other. Where a letter suggests a wrong sound, a diacritical mark, as in Webster's dictionary, is used to make the distinction, or a small letter is printed underneath to give the true sound. By examining the following example the plan will be at once understood:—

Of do done was city busy
says eye one bird they age
eat high know use are talk

There is every reason to believe that if foreign youths can be trained in reading through several books in Pronouncing Print,* until the thousand or two most common English words are correctly sounded and become familiar to their tongues, the growth of the hybrid dialects of India, China and other nations would be checked and eventually destroyed.

* "The Step-by-Step Primer and Sermon on the Mount," in Burnz' Pronouncing Print. Burnz & Co., 24 Clinton Place, New York.

No copyright on Burnz' Pronouncing Print has been taken out by its inventor. The type is free for use by missionaries, or any educator who desires to have books made for the study of English pronunciation.

AN EPISODE IN TURGÉNIEF'S LIFE.

BY NATHAN HASKELL DOLE.

TURGÉNIEF, says his friend the Vicomte de Vogüé, "was the personification of the chief characteristics of the genuine Russian people — naïve kindliness, simplicity, resignation. He was, to use the popular expression, a whole-souled man — *une âme du bon Dieu*. That mighty brain ruled a child's heart. I never came into his presence without getting a clearer idea of the splendid meaning of the Bible expression 'poor in spirit,' and of how this state of soul can be united to knowledge, to the exquisite gifts of the artist. Devotion, generosity of heart and hand, fraternity — all this was as natural to him as breathing. In our anxious and complicated society, where every one is armed to the teeth for the battle of life, he seemed like a visitor from far away, from some friendly and pastoral tribe of the Ural, a great-hearted child pursuing his dreams under the open sky, like a shepherd following his flocks in the steppe."

Nearly all accounts agree as to this gentle giant's generosity, simplicity, affability, and unselfishness. His purse was always at the disposition of any suffering stranger. He was easily imposed upon, but the discovery that his good nature had been abused did not cause him to shut his heart to the next appeal. In order to carry out his benevolent intentions toward sensitive natures, he used to invent innocent devices that he might deceive their pride.

He writes, for instance, to the editor of a Russian magazine begging him to assist in a pious little comedy:—a poor young Russian lad is dying in a Parisian hospital; he has not a kopek, and there is no hope of his living six weeks. He has made a translation of a German story. "Now," says Turgénief, "you need not print it unless you wish, but pray write me that you have read it and like it and will pay for it in advance. He is proud and will not accept charity. I will give him the money as though it were the price of his translation. Do not betray me, but be kind enough to play a part in my melancholy little comedy. Write me that you will give two hundred francs for it. Trusting entirely to your good heart, I have invented this means *in extremis*."

Without family life of his own, an exile in a foreign land, forever haunted by homesickness for "holy Russia," solitary but great-hearted, Turgénief delighted in assisting the waifs that for-

tune flung in his path: "I am an ancient crag," he said, "and the young gulls come and find shelter with me." No one needed an introduction: the common bond of brotherhood was sufficient.

His recently published correspondence, though disappointingly full of trivialities, shows him to be always thoughtful about his friends. He bids Annenkov send his pieces to him and he will do what he can with them. He writes Pisemsky again and again with regard to the phenomenal success of his great novel, "Thousand Souls," and tells how he had urged Julian Schmidt, "the Aristarchus of Germany," to give it "a good send-off."

While himself tormented with excruciating disease, he writes in 1870 to his friend:—

I am sorry that you have been ill and are now depressed. What a sin it is for you to be depressed! A lovely wife, splendid children, health not ruined past repair, a competency as good as secured. It is well to be careful, but the idea of being depressed!

Again he writes:—

It is pleasant for me to know that your physical health is good, but it is bad that you are given over to melancholy and hypochondria. From observations made during the past few years, I have become convinced that melancholy, or "the blues," is nothing else than the fear of death. It is comprehensible that with each new year this fear should increase. There is no radical help against this; but there are palliatives. If religious feelings begin to dominate you, as you intimate, then I congratulate you on this priceless possession. That means is sure, but it is not possible to all.

Turgénief has been called a pessimist, yet he was prone to see the good that is in all men. He was, indeed, so ready to see swans in every goose that his critical faculties were unsafe guides. Pavlovsky, whose picture of the novelist is not wholly favorable, relates that on one occasion Annenkov went to Turgénief's house, and found him sitting with a young naval officer and the critic Grigoriev. Turgénief leaped up.

"Down on your knees," he cried, "down on your knees. You are in the presence of genius." The young man reddened, but Turgénief grew more and more enthusiastic. "Yes, my dear, here is a man who is destined to be a great writer." And Turgénief began to declaim the verses of the poetic marine, whose name was Slushevsky, then unknown, and to-day no better known. He even went so far as to have the poetaster's verses printed at his own expense.

We have remarked that nearly everything written concerning Turgénief, at least since his death, has been highly eulogistic. Owing to political differences, and to misunderstandings caused by some of his later novels, notably by "Fathers and Children," "Smoke," and "New Things," he had been vehemently assailed. He went back to Russia in 1879, as he humorously expressed it,

to become reconciled with his public. It was the thirty-fifth "jubilee" of his literary activity. From that time forth he was the idol of Russia. Only a few discordant notes have interrupted the concert of praise. A Russian, whom Turgénief had befriended in Paris, published reminiscences of him with some unfavorable comments; and during the last year the magazine, *Russkaya Mysl* (Russian Thought) had a series of lively and entertaining "memoirs" by a certain Madame Golovatchóva. She was the daughter of an actor and actress connected with the Imperial Theatre of Petersburg, and claims a remarkably intimate acquaintance with the great writers of "the forties." It is generally considered by Russians that she has "besmirched everybody unmercifully." She has been convicted of having lied about Turgénief. As a Russian well says:—

How could she do it otherwise than by lying when she reproduces whole complicated conversations, with the gestures and exclamations of the parties, and from memory alone, a quarter of a century after the conversations were said to have occurred? She has done great injustice to the memory of many who are here no more to defend themselves.

She gives a very disagreeable picture of Turgénief as a young man. She charges him with the great sin of looking down upon humbler mortals through a monocle and with "scornful grimaces," of being an incorrigible romancer in regard to his own virtues, of "suffering from a weakness for aristocratic society," of boasting of his conquests, and of giving insincere invitations. She loses no chance of turning him into ridicule.

One of her stories is to the effect that once when he was on board of the Stettin steamer and it took fire, a young man was punished by the captain for trying to force his way into the lifeboat before the women and children, exclaiming as he did so, "*Mourir si jeune!*" (Must I die so young?) A passenger afterwards recognized Turgénief as the person, and told Madame Golovatchóva about it, alleging as a proof of it that he had a remarkably small voice for such a large man. Madame Golovatchóva firmly believed in his cowardice on this occasion, because (she says), one other time when reproached for having invented a "yarn" about his bravery in rescuing a lady from a runaway horse, he replied that he was "obliged to amuse the ladies in some way or other."

Twice during his life Turgénief had narrow escapes. When he was four years old, his parents took him to Switzerland, and at Berne the little toddler almost met the fate that befell the revilers of the bald-headed prophet. His father rescued him from the pit just as he was making an altogether too familiar acquaintance with the bears. Fourteen or fifteen years later, in May, 1838, the young man, wishing to get the benefit of a

broader education, particularly in science and philosophy, than that furnished by the Russian universities, took ship for Germany, Off Travemunde the steamboat, the "Nicholas I." took fire and was totally consumed.

When Turgénief was nearing the end of his life, an old story concerning his behavior on this ship — that he had offered a sailor ten thousand rubles to save him, so that his mother might not be left childless — was revived by the *Petersburg Journal*. Turgénief was highly annoyed at the publication of this absurdity, the more perhaps because it had some foundation in fact, and in June, 1883, three months before his death, he dictated a vivid account of this fire at sea. It first appeared in French, but is to be found in Russian in the tenth volume of his collected writings. Some extracts from it may be of interest, and while his imagination most likely assisted his memory in some instances, there is no good reason to doubt the essential accuracy of it, in spite of Madame Golovatchóva and the *Petersburg Journal*.

"I was very young then," he says, "and as I did not suffer at all from sea sickness, I found great amusement in all new impressions. There were on board a number of ladies, remarkably beautiful or pretty. (The majority are dead, alas!)

"It was the first time that my mother had let me go away alone, and I was obliged to give her my solemn word to behave in a seemly manner, and above all not to touch cards . . . and this last promise was the very one that was first broken.

"One evening in particular there was a great gathering in the saloon; among others present were several gamblers well known in Petersburg. Each evening they played bank — a kind of lansquenet — and the gold pieces, which were then seen more commonly than now, made a deafening racket. One of these gentry, seeing that I held aloof, and not knowing why, suddenly asked me to take part in his hand. When, with the innocence of my eighteen years, I explained the reason of my abstention, he burst out into a laugh, and turning to his companions cried that he had found a treasure: a young man who had never touched a card, and for that very reason was fated to have an enormous, unheard-of success — the success of genuine innocence.

"I do not know how it all came about, but ten minutes later I was at the gambling table, with my hand full of cards, taking an assured part, and playing, playing like a mad man! It must be confessed that the old proverb did not prove false. Money came to me in perfect floods. Two heaps of coins were growing higher and higher on the table by the sides of my trembling and perspiring hands. The gambler who had dragged me into it ceased not to urge me, to excite me! In faith, I believed that my fortune was made.

"Suddenly the saloon door was flung wide open, a lady came rushing in, and crying, 'The ship is on fire,' fell fainting on the sofa."

A sense of indescribable confusion ensued. Every one sprang up. Gold, silver, and bank notes were scattered unheeded. In a twinkling all the two hundred and eighty passengers were on deck, each one impelled by the instinct of self preservation. Turgénief confesses that he was one of the first, and he acknowledges that he seized a sailor by the arm and promised him ten thousand rubles in his mother's name if he would save him. He instantly saw the absurdity of such an offer, but there were others who acted with as little common sense.

"A rich proprietor, overwhelmed by terror, actually crawled along frantically kissing the deck; then when the water, thrown abundantly through the scuttles, quenched the flames for the time being, he rose to his full height, and cried in a voice of thunder:—

"Men of little faith, could you believe that our God, the God of the Russians, would abandon us?"

"But at that very instant, the flames threw out a more vivid glare, and the poor man of much faith fell down on his face again and began to kiss the deck.

"A general, with a haggard face, ceased not to cry:—

"We must send a courier to the emperor. We sent one to him at the time of the revolt in the military colonies where I was, personally, myself, and that saved some of us!"

"A gentleman with an umbrella in his hand, began suddenly to attack in a fury a wretched little portrait in oils fastened to its easel, which happened to be among the baggage. He punched with the point of the umbrella five holes in place of the eyes, the nose, the mouth, and the ears, accompanying this act of vandalism with the exclamation: 'What can this be good for now?' And this canvas did not belong to him either!"

"A fat personage, all bathed in tears, and having the appearance of a German brewer, kept vociferating in a lugubrious voice, 'Capitaine! Capitaine!' And when the captain, in vexation, at last seized him by the collar and cried: 'Well, what of it? I am the captain. What do you wish?' the fat personage looked at him with a dull expression and began once more to groan, 'Capitaine! Capitaine!'"

The captain headed the ship directly for the nearest coast, and ordered the sailors to draw their cutlasses and make short work of any who should try to launch the two remaining boats, the others having been broached by panic-stricken and inexperienced passengers.

"The sailors," says Turgénief, "Danes for the most part, with

their stern, energetic faces, and the almost sanguinary reflection of the flames on the blades of their weapons, inspired involuntary respect. Quite a squall was blowing, made still more violent by the fire roaring in a good third of the ship. I must confess, with due regard to my sex, that the women, in these circumstances, showed more courage than the most of the men. Pale as death, and with scarcely more than their bed clothes for covering, for the night had surprised them in their berths, they seemed to me, sceptical as I was at that time, like angels descended from heaven to put us to shame, and give us good heart."

Turgénief himself had taken refuge on the lowest step of one of the "external ladders," and had made up his mind that rather than be roasted to death in the flames, the roaring of which he distinctly heard, he would perish in the boiling waves that spat their ruddy foam into his face.

"Not far from me, on the same ladder," he says, "was sitting a little old woman, probably some cook belonging to one of the families on their way to Europe. Her head was buried in her hands and she seemed to be murmuring prayers. Suddenly she gave me a quick glance and, either because she thought she read in my face a deadly resolve, or for some other reason, she seized my arm, and in a tone almost of supplication she said firmly: —

"No, master, no one has the right to make way with his own life, you no more than any one else. You must submit to the lot which Providence sends upon you; otherwise it would be suicide, and you would be punished in the other world."

"I had no thought of committing suicide, but by a sort of bravado inexplicable in my position, I several times made believe carry out the intention with which she credited me, and each time the poor old soul flung herself upon me to prevent what was in her eyes a deadly sin. At last, penetrated by a sort of shame, I desisted. Indeed, why should I thus act this comedy in face of death, which at that moment I thought was really imminent and unavoidable?"

Under the guidance of a sailor in a blue shirt, Turgénief and the little old woman, finding their position especially perilous, made their way over the tops of some of the twenty-eight travelling carriages which were on board, and reached the bow of the steamboat, where most of the passengers were collected. The ship was aground, and the sailors had successfully launched the long boat, and under the captain's direction were busy disembarking the ladies and children. The steep cliffs of the Mecklenburg coast were visible, lighted by the ruddy reflection of the flames. Turgénief says that though he could not swim, and the waves ran high, the conviction instantly came over him that he should

be saved, and, to the amazement of the people around him, he jumped up and down, shouting, "Hip, hip, hurrah!"

His attention was particularly struck by a tall general, all dripping with water, and with a bleeding scratch on his forehead, who was standing motionless and pale with a penitent and humble look. This man, in a moment of craven cowardice, had tried to get first into the life boat.

Bobbing about under the starboard bow was the small cutter with two sailors in it. Turgénief climbed down upon the anchor chain, and was just about to hazard the dangerous leap, when "a soft and heavy mass" fell upon him. It was a woman who threw her arms around his neck and hung with her whole weight.

"I confess," says he, "that my first impulse was to seize her arm violently and free myself from this incumbrance by slipping from under it, but very fortunately I did not give in to this first impulse. The shock almost dashed us both into the water, but by good luck there happened to be dangling before my eyes an end of rope fastened to something or other, and I grasped it fiercely with one hand, taking the skin off so that it bled. Then glancing down I saw that we were exactly above the cutter and thinking, 'Now for it,' I let myself drop. The boat creaked in all its joints. 'Hurrah!' cried the sailors. I laid my companion, who had fainted, down in the bottom of the boat, and then looked up at the vessel where I saw a number of heads, mostly of women, clinging anxiously to the side.

"'Jump!' I cried, stretching up my arms. At that instant the success of my boldness, and the certainty that I was safe from the flames gave me unspeakable strength and courage, and I caught the three women who alone made up their minds to jump into my cutter, with as much ease as one picks apples at the fall gathering. It was noticeable that each one of these women uttered a piercing shriek as she jumped from the deck and then fainted away the moment she was landed in the cutter. A gentleman, probably almost beside himself, nearly killed one of these unfortunate creatures by flinging down a heavy trunk, which broke as it struck our boat and exposed a pretty expensive wardrobe. Without a question as to whether I had the right to do so, I immediately presented this trunk to the two sailors, who with equal unscrupulousness accepted it."

The passengers were finally landed, in a drizzling rain, in the sticky mud of the shore. Only eight were lost, one of whom, in his anxiety to save his possessions, loaded himself down with money so that when he jumped into the sea he went to the bottom like a plummet.

Turgénief found on the beach the handsome and genial Madame T., surrounded by her four little daughters and their

bonnes. She was barefooted and thinly clad. The gallant young man despoiled himself of his waistcoat, his cravat, and his shoes and gave them to her.

"Moreover," says he, "a peasant whom I had drummed up at some little distance from the shore, and had sent on ahead to meet the shipwrecked passengers with a cart drawn by two horses, did not see fit to wait for me and left for Lübeck with all my companions, so that I was left alone, half naked, wet to the skin, in sight of the sea where the last of our ship was slowly consuming. . . . It was now only a large bright spot resting motionless on the water, marked by the black outlines of the smoke stacks and masts and circled about by gulls in heavy and indifferent flight. Then it became a great fan of cinders, sown with little sparks scattering in mighty lines bending over the waves, which were growing calmer.

"'Is that all?'" I asked myself, 'and is our life only a handful of cinders scattered to the winds?' Fortunately for the young philosopher, whose teeth were beginning to chatter, another carter came along and picked me up. The worthy man made me pay him two ducats, but in return he wrapped me up in his great-coat and sang for me two or three Mecklenburg songs which seemed to me pretty."

Turgénief ends his story with these words: "The sailor whom I had promised, in my mother's name, an exorbitant reward if he would save my life, came to demand the fulfilment of my promise. But as I was not certain of his identity, and as, moreover, he had done nothing in the world for me, I offered him a dollar, which he gratefully accepted.

"As for the poor old cook who had manifested so much interest in the safety of my soul, I never saw her again, but as far as she is concerned, whether she was roasted or drowned, I am very sure that she has her own place in paradise."

Turgénief's frankness in this narrative is convincing. He does not spare himself. He acknowledges that he broke his promise to his mother, that he was the first to seek the deck, that he offered the ten thousand rubles to the sailor (though he could manifestly have said nothing about his mother being left childless, for he had a brother), that he tormented the poor old cook in an unamiable way, and that he felt the impulse that would have made him, and did make the old general, force his way into the life boat. Indeed he came so near the danger line of panic that perhaps it was not strange his enemies should have seized upon this story, and, by warping it slightly, have made it so thoroughly to his discredit. It is certainly pleasant to believe that this episode in Turgénief's life was no worse than he himself pictured it.

CRIMINALS AND PRISONS.

DATA COMPILED FROM ORIGINAL SOURCES.

BY THOMAS E. WILL, A. M.

I. The Criminal and Prison Problem: Questions to be considered.—From contents of R. I. P. C.: "Prison systems, administration, discipline, Moral and religious agencies, Scholastic education, Labor, Sanitary condition; Officers, their qualifications and training; Sentences, Imprisonment for debt, Causes of crime, Liberated prisoners, Juvenile reformatories. Prisoner during his incarceration: (a) Proper maximum number of prisoners for single prison. (b) Whether whipping should be employed. (c) Kinds and limits of instruction. (d) Privation of liberty without obligation to work. (e) Life sentences. (f) Maximum of imprisonment. The prisoner after his liberation: (a) Best mode of aiding. (b) Best means of securing rehabilitation. (c) Best mode of giving remission of sentences and regulating conditional discharges. (d) Supervision of discharged convicts. Miscellaneous points: (a) Whether prison officers should have special training for their work. (b) Whether transportation is expedient in punishment of crime. (c) Whether short imprisonment and nonpayment of fines may be replaced by compulsory labor without privation of liberty. (d) Proper limits of power of boards of prison managers. (e) Whether government of prisons should be placed in hands of a supreme central authority. (f) International prison statistics. (g) Best means of repressing crime capitalists."

From the contents of P. R.: "(1) What ought to be the maximum number of prisoners or convicts detained in any prison? (2) Ought classification of prisoners according to character to be considered as the principal basis of any penitentiary system? (5) What should be the kind and limit of instruction for reformatory treatment applied to convicts? (6) Ought training schools for prison officers to be formed, and for what class of officers? (13) Is the supervision of discharged prisoners desirable? If so what are the most efficient means of accomplishing it? (14) Ought prisoners on reconviction to be subjected to more severe disciplinary treatment than on their first entrance? (15) Should prison labor be merely penal, or should it

be industrial? (26) Is it in the interest of the prevention and repression of crime that treaties of extradition should be concluded between civilized nations?"

II. *Is Crime Increasing?*—Rev. Frederick Howard Wines, in A. P. T. C., furnishes an excellent compendium of statistics on the subject of crime and criminals. In P. P. P., p. 320, the Earl of Lichfield is quoted as stating in 1885: "Having carefully investigated the subject I am not prepared to accept the statements I see so frequently made, by persons in authority, as to the decrease of crime in the country generally. My own investigations . . . have led me to a very different conclusion . . . that instead of crime being on the decrease it is on the increase."

Quoting from reports of prison commissioners a statement showing remarkable diminution in daily average of prisoners in England and Wales, he admitted the truth of this but added: "Admitting as I do that the figures in the reports are correct, yet result shown is to be accounted for solely . . . by very short sentences now passed, and by additional fact that *about one-third of whole number convicted are not sent to prison at all.*"

On p. 322 Canon Gregory of London is quoted as having summarized his investigations by declaring that there had "been no decrease in number of crimes committed or of smaller offences during fourteen years preceding [1886]; yet a remarkable diminution in number of criminals captured by police, and possibly a greater addition to the stringency with which lesser offenders had been brought to justice." From P. P. C., p. 179: "It is to be observed that the increase of young offenders is attracting attention. Society is called upon seriously to consider this subject. Out of this class criminals are developed."

III. *Indictments against the Old Prison System.*—(1) It is based on wrong principles. From L. A., p. 11: "These three principles I think have underlain that method on which society has acted in dealing with the criminal classes: Vindictive justice—the idea; protection to society—the aim; and the deterrent power of fear—the method. Now that system cannot be reformed. It is wrong in every fibre. . . . The only thing that you can do is to cut it down, root it out, and burn it up (p. 16). . . . What is a modern state prison? A factory of compulsory labor, organized by the state for the purpose of making money, in which slaves are set to servile toil that they may earn a few dollars and pay them into the treasury of the state, under a contractor whose interest it is to multiply criminals because in multiplying criminals he multiplies his own laborers; under a warden who may do all that a single individual can, but who, do what he may, struggles against the aroused and criminal hate of those within, and the more criminal indifference of the com-

munity without." From I. T. P. S., p. 4: "That the prevalent idea of imprisonment is *punishment*, not restraint for reformation, I need not try to prove; it is in the very nature and constitution of criminal law as now framed," etc.

(2) It is a school for criminals. L. A. on p. 15 quotes General Brinkerhoff as follows: "To establish a school of crime requires (1) teachers skilled in the theory and practice of crime; (2) pupils with inclination, opportunity and leisure to learn; (3) a place of meeting together. All these requirements are provided and paid for by the public in the erection, organization and equipment of county jails and city prisons." P. P. C., p. 170, quotes from the Report of Chaplain of Massachusetts Penitentiary: "To send men to prison is ordinarily to make criminals of those who come for the first time, and to confirm in crime those who return for a second term." P. P. P., p. 158, gives an instance of a young man of good family who, under excitement and provocation, had committed a murder for which he was sentenced to death. His father sought to procure a commutation of the sentence to life imprisonment; but after informing himself concerning the demoralizing character of prison life, he became gravely perplexed as to whether death might not be preferable to lifelong "association with the vilest and most atrocious criminals."

(3) Reference to P. P. P., p. 332, and P. P. C., p. 172, will show that the evils and the inefficiency of the present prison system are largely due to the intermixture of partisan politics with prison policy and administration.

(4) Prisoners are, in many instances, still hired out to private capitalists and corporations. Rev. F. H. Wines in C. P. shows, what he repeats in part on pp. 22 and 23 of A. P. T. C., viz., that the "leased prisoners are all in the Southern States; in Georgia, 1,504; in Texas, 991; in Alabama, 734; in North Carolina, 405; in Mississippi, 353; in Virginia, 338; in Florida, 183; in Tennessee, 154; in South Carolina, 145 and in Louisiana, 72. Some of them are leased by state authorities for graver crimes, and some by the counties for simple misdemeanors. Their condition is for the most part deplorable in the extreme, especially in the county chain gangs. Of this class of convicts nine tenths are negroes." "The leasing of prisoners to private persons for a pecuniary consideration is the greatest blot upon our American prison system." These prisoners are to be found in convict camps, coal mines and in other employments of private parties. P. P. P., p. 34, declares that "this system of leasing criminals to contractors and working them, either in outdoor gangs as at the South or in crowded workshops as at the North, tends to perpetuate vice, and to render the jails themselves the very nurseries

of further crime." P. P. C., p. 171, also condemns the contract convict labor system.

IV. *Penalties Employed in Prisons.*—See pp. 164–66 of P. P. C. "Prisoners are punished by withholding the privilege of receiving visits from friends, in twenty-two state prisons out of thirty-eight reporting; by withholding the privilege of writing letters, in twenty-five out of thirty-eight prisons reporting; by loss of library privileges, in fourteen out of thirty-eight; by being kept from religious meetings, in four; by loss of cash earnings or allowances, in nine; by being kept from school or literary societies, in a few cases named; by losing privilege of liberty in the yard, in seventeen. Other privileges withdrawn as punishment are as follows: Tobacco in ten prisons, cell-lights in eight, social privileges in four. The loss of 'good time,' i. e., the failure to obtain a diminution of sentence for good conduct, is reported as a punishment from all of the thirty-eight prisons, except those of Alabama, Mississippi, Tennessee and a few others." The subject of penalties is still further considered in S. P. C. S. I., pp. 55 and 62; in H. II., p. 14, note, p. 26, and in I. T. P. S.

V. *Life Imprisonment.*—From P. P. C., p. 178: "The number of life convicts is proportionally large [in Maine] and constantly increasing. The only object in life that these men have is in some way to secure their liberty. They are the very worst criminals we have and will hesitate at nothing that may give them their liberty, and in some cases simply to satisfy their revenge upon some officer for a fancied wrong. No one knows better than they that no further punishment can be inflicted upon them than is contained in their sentence. They are entirely above and beyond all law." P. P. P., Chap. IV., beginning on p. 151, shows that life detention as a punishment is a failure; that "Absolute life imprisonment is not so much a substitute for capital punishment as a slower and most disadvantageous method of inflicting it" (p. 153); that life prisoners, in despair, demand of their keepers why they have been spared from death only to be kept in association with the vilest criminals, to be buried alive, to drag out their lives without a ray of the hope of mercy (pp. 154–55).

The Directors of the State Prison of Wisconsin (p. 155), protest against what they term the indescribable horror and agony incident to imprisonment for life; and declare "that the terribleness of a life sentence must be seen to be appreciated." They judge by experience that "Most of the young men under such sentence will probably become insane in less than ten years; and *all* of them, who live, in less than twenty." Yet "Insanity brings them no surcease of sorrow; for, however wild their

delusions may be on other subjects, they never fail to appreciate the fact that they are prisoners." In their annual report for 1886 the Directors of Convict Prisons for Great Britain stated that of the class of life-sentence convicts, "Nearly sixty-three per cent were confirmed invalids, many of them being paralyzed and bedridden."

VI. *Why we have Criminals.* From I. T. P. S., p. 2: "The current opinion as to crime . . . that all men are absolutely free to do or not to do; that they voluntarily elect and deliberately do wickedness with full knowledge of its nature and consequences, with full power to restrain themselves; and that it is a subterfuge and a lie, that passion, appetite or any other propensity ever enchains the will and enslaves them; or at least, that all men are *born* free, and if the chains of captivity now bind them it is by their own folly and free act; that they might have prevented it, and if suffering comes as a consequence, it is but just; or if crime is committed, then the public punishment should be such as to pay them fully in anguish and pain for their wickedness and to strike with terror those who know their fate."

S. P. C. S. I., p. 53, quoting from the "American Propositions" referred to the Prison Congress of London, strongly intimates that society itself is largely responsible for criminality, and asks, "Does society take all the steps which it easily might to change the circumstances in our social state that lead to crime; or, when crime has been committed, to cure the proclivity to it, generated by these circumstances?" Replying, the framers of the propositions declare: "It cannot be pretended. Let society, then, lay the case earnestly to its conscience, and strive to amend in both directions. Offences, we are told by a high authority, must come, but a special woe is denounced against those through whom they come. Let states and communities take heed that that woe fall not upon their own heads."

"Circumstances make guilt. Let us endeavor to correct the circumstances before we rail at the guilt." — Lord Lytton, quoted on title page of H. and H. See also J. B. B.

P. P. P., p. 164, shows that "murderers" even "as a class are not the most degraded or most hopeless of criminals. In many instances their one terrible crime has been an entirely exceptional manifestation of passion or rage called forth by some tremendous temptation." Page 265 declares that "A large proportion of criminals are more to be pitied than blamed when all their antecedents of hereditary frailty, parental neglect, ignorance, poverty and privation are fairly weighed and examined"; while on p. 266 the motto from a continental penologist is quoted with approval, "To know all, will lead to the pardon of all." Page 302 quotes from a state report, "Almost all juvenile offenders are to be found without homes, or healthful home influences."

I. T. P. S. declares that "Causes of crime are primarily in the creature, secondarily in the circumstances that surround him." Much crime is due to poverty. Of 100,000 prisoners convicted of crime, the writer states that eighty-two per cent were laborers and servants, sixteen per cent only were artisans, less than two per cent were 'professional loafers,' and only 874 of the whole number were from the educated professions." It should not be forgotten, however, that while education may deter from crime it greatly aids in enabling its possessor to escape detection and arrest. H. H., pp. 13, 15, 18, 19 note, 20, 21, 22 and 23, also shows that the fault for the crime by no means lies always with the criminal.

VII. *Capital and Labor Associated in Crime.*—The study of penological literature shows clearly that crime, like honest industry, is carried on at the present time mainly by the association of capitalists and laborers; the capitalists furnishing the subsistence, shelter and means of secreting stolen goods, while the laborers, skilled or unskilled, do the work and take most of the risks. S. P. C. S. I., p. 52, emphasizes this point and declares: "It is worthy of inquiry whether society has not made a mistake in its warfare upon crime, and whether it would not be better and more effective to strike at the few capitalists as a class than at the many operative plunderers one by one. Let it direct its blows against the connection between criminal capital and criminal labor, nor forbear its assaults till it has wholly broken and dissolved that union. We may rest assured that when this baleful combination shall be pierced to its vital part it will perish." See also H. H., p. 24, note, and R. I. P. C., p. 285.

VIII. *Lack of Certainty of Punishment an Encouragement to Crime.*—P. P. P., p. 329, states that in 1886 there were reported (in the Judicial Statistics for England and Wales) 44,925 indictable offences, resulting in only 19,285 apprehensions and 10,686 convictions." P. P. C., p. 176, states that "Penologists agree that *certainty* rather than the severity of punishment deters those who are tempted to commit crime." See also I. T. P. S.

IX. *The Aim of Imprisonment.*—I. T. P. S., p. 3, shows that "Punishment should not be inflicted upon perpetrators of crimes that others may be deterred from a similar course, for this is unjust, jeopardis reformation and breeds antagonism to the law and its executors. It may be affirmed also that in the history of jurisprudence it is found practically a failure for the purpose in view." The writer further declares that the object of punishment should be "the protection of society by the prevention of crime and the reformation of criminals." See also H. H., pp. 4, 5, and P. P., p. 1.

P. P. C., p. 179, shows that there is danger at the same time of over-sympathy for criminals, leading to an increase in crime. This point is strongly emphasized in P. P. P., Chap. I.

X. *Labor in Prison.*—S. P. C. S. I., p. 55, declares that "Steady, active and useful labor is the basis of a sound discipline and at once the means and test of reformation." P. P. C., p. 169, states that "There is something peculiarly elevating about labor; it comes nearer being a panacea for crime than any other one thing." On p. 171 it continues, "It is impossible to keep prisoners in a healthy mental and physical condition without steady employment." P. 172, quoting from the Report of the Massachusetts Warden, shows that labor, to be beneficial to the prisoner, not to say to the state, must be productive: "In remonstrating one day with a prisoner for his lack of interest in his work he said, 'The people don't care; what they seem to want is that we shall work steadily all the time, but they don't want us to produce anything.'" I. T. P. S., p. 10, strongly emphasizes the necessity of labor on the part of convicts, and declares: "No interference of trades' unions can be listened to. . . . Let this senseless cry against convict labor cease. The world is wide—there is room for all. Let the welfare of the whole supersede the selfishness of the few."

XI. *Education.*—S. P. C. S. I., p. 55, emphasizes the importance of education as contributing notably to moral improvement and as an element that should constitute an integral part of any prison system. I. T. P. S., p. 11, says: "The effect of education is reformatory, for it tends to dissipate poverty by imparting intelligence sufficient to conduct ordinary affairs, and puts into the mind necessarily, habits of punctuality, method and perseverance." In the same connection the author quotes a ringing testimony from a reformed man as to the moralizing and elevating influence of education in his own case.

XII. *Religion.*—Both the above writers, in speaking of the potency of education in the reformation of prisoners, speak in the same connection with even greater emphasis of the power of religion.

XIII. *Parole System.*—P. P. C., p. 180, states: "The parole is the keystone of the reformatory system, and I most earnestly recommend it both as a reformatory measure as well as subservient to the interest of good discipline. The prisoner feels that he has something to strive for, and deports himself accordingly." In the same work, pp. 167 and 174, strong testimony is given to the benefits to be derived from the practice of releasing prisoners, temporarily, on trial, that they may prove their manhood and the genuineness of their reformation.

XIV. *Released Prisoners.*—L. A., p. 16; S. P. C. S. I., pp.

53, 55, and P. P. C., p. 175, show the necessity of making some provision for the prisoner at the expiration of his sentence, that he be not turned penniless upon the world to beg, starve or steal.

XV. *Indemnification for Unjust Imprisonment.*—S. P. C. S. I., p. 53, shows the evident injustice of arresting an innocent man and then, after perhaps detaining him long in prison, releasing him on failure to prove his guilt, but returning to him no recompense for the disgrace, the loss of time and the damage to his business that may have been incurred from such imprisonment. If direct damage to property merits compensation, why should not such damage to person as well as property much more merit a return?

XVI. *Interdependence of Parts of the Social Organism.*—Supt. Brockway in I. T. P. S., p. 1, emphasizes the fundamental principle of modern sociology—viz., that all parts of the social organism are intimately bound together, and that all must suffer with the suffering of each; and that, therefore, the question of saving the criminal should be of vital interest to all. See also H. H., p. 3, note, and the twelfth chapter of First Corinthians.

XVII. *What Prison Reform Stands for.*—L. A., pp. 12–14, and I. T. P. S., p. 12, point out magnificently the nobler conception that, when embodied in practice, will redeem our prisons from the brutalizing conditions in which they have so long existed, and will make them truly establishments for the physical, intellectual, moral and spiritual regeneration of their inmates; while Dr. Wines, pp. 7, 8, of W. P. R., splendidly sums up in a few terse sentences the quintessence of modern prison reform—sentences which are well worthy of reproduction here in full, did our space permit.

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OUR PRESENT NEED.

BY FRANK E. TUCKER.

We learn from all great prophets,
Who have fought and conquered sin,
That love to man is righteousness,
Not selfishness within.
God is not angry with us,
If from our lips, no praise
In trembling fear and meekness
Of song or prayer we raise.
Humanity is broader
Than any church or creed;
And the Christ-spirit teaches
The ever present need
Of work and toil and labor,
Of those who see the light,
In the blotting out of selfishness
And striving for the right.
We need a broader charity,
Not merely church and creed
That builds a stately edifice
And scorns a brother's need.
We need a love that's larger,
Devotion deeper grown;
A hand to help that's stronger,
Than any we've yet known.
To-day we need not miracles
To overcome the world,
But in the heart of every life,
The flag of truth unfurled.
We do not need to seek for bliss
In "mansions in the skies,"
For with God's spirit in our hearts
We shall have paradise.
And we shall find that doing good
To Christian, Jew or Turk,
Is, in His eyes, best sacrifice,
And His best worship, *work*.

FOSTERING THE SAVAGE IN THE YOUNG.

BY B. O. FLOWER.

SINCE the close of the Civil War the most advanced and humane minds of the world have looked to the United States to set an example of true civilization, by insisting on the settlement of all international disputes in which the republic was concerned by arbitration, thus emphasizing the supremacy of something higher than the reign of brute force, which disregards the sanctity of human life and fires the most savage instincts in man.

There were many reasons why it was fitting that the great Republic should enjoy the proud distinction of taking the initiative in the inauguration of an era of universal peace. We had nothing to fear from Europe, as the great powers are, tiger-like, watching one another. England knows full well that if she should declare war against America, she might expect Russia to execute her generation-long dream of Indian conquest. If Germany felt able to engage us, France would be quick to recover Alsace and Lorraine, and, indeed, no nation which could cope with us would be insane enough to think of engaging in a war with the far-away republic, unless our nation occupied such a manifestly unjust or indefensible attitude as to bar us from the moral support of civilization.

In such cases as the Alabama Claims and the Behring Sea question, our government showed the more excellent way, and demonstrated that war is not only unnecessary but that at this stage of civilization it is indefensible. And these great peace victories, which pointed to the realization of a new civilization, were in perfect alignment with the ideals held by the founders of our government.

After our late war, however, our country passed into a stage of existence as dazzling to the superficial observer as it was ominous to the serious mind—a period characterized by the carrying out of vast enterprises, in which, too frequently, the government furnished a large part of the wealth required, while she permitted monopolies to reap the benefits. An era of class legislation was succeeded by an era of speculation or gambling. Special privileges, class laws and speculation gave to a few cunning, and often totally unscrupulous, men millions of unearned wealth, and the government entered on a moral decline as humiliating to the

patriot as it is melancholy to those who desire to see manhood dignified and emancipated and justice enthroned in the affections of the people.

The student of history will note with sadness that, as venality began to creep into the halls of state, and as seats which had been honored by uncorrupted patriotism and far-seeing statesmanship were purchased by gold or won by intriguing tricksters, and especially as Wall Street and the monopolistic power came to sway more and more influence in shaping legislation and dictating nominations, we began to imitate the despotisms of Europe, not only in building arsenals and armories but by assiduously fostering the war spirit in our young people.

This period has been marked also by a rapid decline in the sturdy, self-reliant national spirit which in former days made the republic the wonder and admiration of the world. The old cry, "Let us show the nations of the earth a more excellent way," has been exchanged for the pitiful whine of imbecility, and of late whenever a promising innovation has been proposed the cry has gone forth, "What other nation has tried such an experiment?" or "Has England, Austria, Germany or France made any similar trial?" From a republic proud of being a leader in the van of civilization, we have turned imitator. Our nation, by yielding to the corrupt influence of individual, class and corporate interests, has become emasculated, a condition which has grown more and more apparent with each succeeding year.

As the decline in the republic of Rome was marked by the rise of the military power, so there has developed a passion for re-awakening the savage in man and child by fostering and inculcating the war spirit, as true democracy has more and more given place to plutocracy. That there is method in these things there can be little doubt, although it is probable that few people have stopped to consider the real significance of the rapid growth of armories in our midst. It is not my purpose, however, in this paper to deal with this phase of the question. I desire rather to utter a protest against the iniquitous military drill now being carried on in many of our churches and schools throughout the United States.

In order to impress this phase of the question on the minds of our readers, I shall notice one of many similar descriptions of military organizations, under the auspices of the church, which have recently been given in fulsome terms by leading daily papers. The one I am about to notice contains such headings as the following; "Properly Uniformed and Armed; Both Infantry and Artillery Manœuvres; Drills and Public Exhibitions Given." Then follows an article which bestows unstinted praise on a rich New York church for fostering the war spirit in the

minds of a number of working boys and seeing that they were supplied with deadly muskets—muskets which had already been used for slaughtering human beings.

It is needless to point out that in this matter the millionaire churches exert an influence over the young very similar to that exercised by the barons over their retainers in the feudal ages. The article to which I refer* describes the formation of a corps of cadets among the working boys of the west side district of New York as a noble and philanthropic move. The cadets are under the protection and support of the Collegiate Reformed Church at Forty-eighth Street and Fifth Avenue, one of the wealthiest churches of New York City. This corps of cadets was started by a member of the Fifth Avenue Church of New York City, who was also a captain in one of the city regiments. The following extracts from the article in question illustrate most impressively how this iniquitous work awakens the war spirit and fosters the savage dream of slaughter in the minds of the young. The writer says:—

After looking about very thoroughly for proper arms for the corps, and listening to the boys' strong objections to "make believe" wooden guns, very suitable weapons were obtained. They are Burnside carbines bought from the United States Arsenal at Governor's Island, by special permission from the secretary of war. No small degree of charm for the boys is added by the fact that the very guns they handle were once used in real fighting. They weigh about six pounds and are, therefore, not too heavy for even the smallest soldiers—for the cadets range from 4 feet 2 inches in height to 5 feet 7 inches.

All of the other boys of the club not enrolled in the corps are drilled without uniforms, so that as soon as a vacancy occurs a well-trained boy can be put in it.

He continues thus:—

The company is put through all the military evolutions, in accordance with the regular army tactics; is taught to march and countermarch, to execute many different formations, and to do the whole manual of arms and the bayonet exercise. This last is a particularly pretty drill, not much in use now, but calculated to give the soldier a free use of his weapon and an easy, strong wrist. In a recent entertainment and exhibition given by the corps at the parent church on Fifth Avenue, this part of their work elicited a great deal of applause.

In addition to the infantry exercises an artillery drill has been established, and a "dummy" or wooden cannon having been built in exact reproduction of a genuine field piece, a squad of nine picked boys from the company have been taught to handle it. They go through the full drill, loading and firing, going into action in every direction, changing the wheels and dismounting the piece by taking the cannon from its carriage and the wheels from the axle, so that it is entirely dismembered, and setting it up again, all with precision, and each cannonier doing his part of the work exactly as regular soldiers are taught to do it. Ambulance and signal corps have also been organized, and during the mock action the former carries off the wounded while the latter signals for assistance.

* *New York Recorder.*

Here is a further extract taken from the account of a drill given in the rich Fifth Avenue church to raise funds to improve the equipment of this corps of boys, whose minds are being turned by the church from the beauty and happiness of peace and civilization to the dream of human slaughter:—

One little boy, the smallest of the lot, and not over four feet two inches tall, went through all the elaborate movements of infantry drill, bayonet exercise and artillery drill without an error, and was the avowed favorite of the ladies. Round after round of applause was showered upon the corps on this occasion, and greatly appreciated by the little soldiers. At this drill, a sham battle was given, the artillery firing on an imaginary army until the enemy was supposed to bring up its cavalry to capture the gun. Then the artillerymen signalled to the infantry to come to their support. The cannoniers dismounted their piece, and all lay down until the supposed enemy was driven off by the infantry fire, then mounted their piece again to give them a few farewell shots. During this action the instructor called out the numbers of the boys at intervals, and as each was designated he fell over as though shot, and was carried off by the ambulance corps, while the remaining boys manned the cannon. This feature proved especially interesting to the spectators.

Many pages might be filled with accounts of similar work being carried on by the rich and fashionable churches of the Prince of Peace in the republic, but this illustration will suffice, as it is typical.

In a recent issue of the *Corner Stone*, edited by one of the most intelligent, patriotic and conscientious women of Michigan, I find the following:—

Detroit has twenty-seven church military organizations, containing 651 men and forty-three officers. The largest is the Baptist cadets, with sixty-six men and three officers. Then comes the Maybury cadets, an Episcopal organization, with sixty men, the First Congregational cadets with fifty-three, the first and last being armed with rifles. The Episcopalians have six companies, the Catholics eight, the Presbyterians seven, Baptists three, Congregationalists two and Lutherans one. Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the state militia.

II.

Probably nothing so well indicates the substitution of a hollow and, in the strictest sense of the word, a materialistic theology for a religion of life—a loving faith expressed in deeds—as the diligent and systematic fostering by church and state of the war spirit—which is the murder spirit—in the rising generation. The position of the church on this question is at once astounding and incomprehensible, if we admit that the spirit of her Founder still vivifies her being; for even the most superficial thinker knows that the drilling of youth in the manual of arms must necessarily fill the brain with ideals which are the exact anti-

podes of the teaching of the Prince of Peace. The ultimate which a course of practice leads to, or the ideal which it inspires, gives color to the thought world of those who come under its influence, and this is especially true when the plastic brain of childhood is dominated by an alluring ideal.

Comparatively few people are aware of the military activity within the city churches of America to-day. It is true that the daily papers of our great cities have published of late so many elaborate and laudatory accounts of church-fostered military companies, that those who read more than the news items must be more or less familiar with what is going on in this direction; but the millions in the country and towns are ignorant of the magnitude of this movement, and the weary workers who, in the nature of the case, cannot take time to reason from cause to effect, are content to accept as gospel whatever the capitalistic and conventional press applauds, without appreciating the real significance of many ominous acts which are taking place to-day.

The religious leaders who introduced military instruction and drill in the churches and those who later favored it, whatever may have been their motives, committed an error so grave, that it even now threatens to turn civilization back toward savagery and destroy the opening blossom of universal peace through arbitration. I do not wish to impugn the motives of those who advocated the formation of military companies in the churches. I believe that for the most part they only sought a way of drawing the young into the church by means which would naturally be attractive. The error they committed lay in *departing from the fundamental teachings of their own accredited Leader, whom they believe to be a God, and who, in life, spirit and word, emphasized in the most solemn and impressive manner the importance of driving from the brain every dream of war, every ideal that looked toward physical violence, every thought which comprehended the taking of human life.* The profound insight of Jesus, which led Him to transfer the seat of actual criminality from the commission of the crime to the entertainment of the thought which fathered its execution, has been generally overlooked by modern theologians.

The question will naturally arise as to how it was possible that servants of the Prince of Peace could so far forget the life and teaching of their Leader as to foster or favor the formation of military organizations? I think the mistake was due mainly to (1) a shortsightedness which overlooked the influence of the ultimate ideal upon the plastic brain of childhood, and (2) to an unconscious yielding to the savage spirit of our gold-crazed age, which prevented their coming into rapport with the deepest and most philosophic truths uttered by the great Nazarene.

One evil effect of this mistake was soon manifest. The old fires of religious hate, which have so darkly stained the history of Christianity, were at once awakened. There is nothing which should be more carefully guarded against than stimulating religious hatred. Theological fanaticism knows no reason. The finest sentiments of mercy, justice and gentleness are by it trampled under foot. There always has existed within the fellowship of the various Protestant churches, no less than within the communion of Rome, a more or less formidable minority whose views are so narrow that they cannot or will not admit the probability, even if they grant the possibility, of those who differ from them being right, and who in their hearts believe that all who do not see religious truth through their spectacles will necessarily be damned. They ignore the admonitions of Jesus, in which He observed that he who was not against Him was for Him, and leave out of consideration the fact that had they been born into Mohammedan lands they would have been in all probability as intolerant in their demand that all others should believe in the tenets of the Mohammedan religion as they are that all shall see as they now see. They furthermore forget, or are incapable of realizing, that hearts and brains are not all cast in the same mould, and though the fundamentals of love, justice, truth and right as they pertain to life are ever the same, belief in certain tenets is largely, if not almost entirely, a question of heredity and environment.

These narrow-minded persons are often conscientious and sincere, but they are also always possible persecutors, and their influence is necessarily unchristian, because it invariably stirs up hate and savagery in the hearts of others. The formation of military companies in churches at once afforded an excuse for these classes to come to the front and influence the minds of those more swayed by prejudice than by justice and right. Owing to the long and savage conflict between Protestantism and Catholicism it is no difficult task to alarm a goodly number of partizan religionists of the great opposing bodies, and a determined attempt is being fostered by the fanatics to arraign these two forces against each other. I have for months been saddened by seeing organs of hate seeking to arouse the fiercest passions in the minds of their readers, in the name of religion and presumably for the glory of the Prince of Peace.

I most profoundly believe that if Jesus came to the republic to-day His first command would be "Ground arms"; for the present arming and drilling of His pretended followers is a flagrant insult to His life and teachings. He was emphatically a Man of Peace and even opposed retaliation. Love was His talisman. He taught that hate and the murderous spirit of war were from the pit. They represented the savagery of the brute.

His disciples must be children of peace if they would please the Infinite Father whose name was Love and who dwelt in Light. "Blessed are the peace makers, for they shall be called the children of God." The sign manual of Divine sonship was peace making, exactly as fostering the spirit of slaughter is the unmistakable sign of the atheism of greed, the materialism of animality. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." "Put up thy sword; whoso taketh the sword shall perish by the sword."

The example of Jesus' life, no less than His solemn precepts, was an unflinching protest against war, hate, savagery and whatever could arouse or strengthen the animal side of man's nature. Instead of military drill, Jesus would burn into the souls of the youth this thought expressed by Isaiah, "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.*" The highest ideal and dreams of prophet, sage and philosopher in all ages are summed up in the lofty words of the olden seer: "*Men shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.*"

III.

The work of fostering the savage spirit in the minds of the very young has not been confined to the church; indeed we might say that the church, instead of holding steadfastly to the high ideal of Jesus, allowed herself to hearken to the words of short-sighted thinkers and drift with the current of a settled policy, which has of late become more and more apparent with each successive administration. The introduction of military training into the common schools of America marked the triumph of the military spirit of despotic Europe over the long-cherished traditions of the republic. Not satisfied with teaching the manual of arms in colleges, which should be dedicated to peace and true civilization, the high schools have come under the curse of this blunting, soul-shrivelling influence of war, and so cunningly has this spirit of savagery been fostered that the lower schools are now threatened with its infection. We are told that the administration looks with favor on enlarging the scope of military instruction; and ex-President Harrison, not to be outdone, allows the admonitions of his acknowledged Lord and Master to be forgotten in his desire to win the favor of capitalism and the Grand Army, by exclaiming, "It is good for the boys, good for the schools and good for the country."

On the 18th of May there passed under my office windows a

sight which saddened me for many days. It was the spectacle of more than twelve hundred lads, of from twelve to nineteen years of age, parading in full uniform, all bearing guns. They were headed by a band which discoursed popular military airs. The little street gamins looked enviously upon the boys clad in blue, with brass buttons, bearing standards and marching to military music. I do not see how any thoughtful person could have looked upon the spectacle without feeling that the hands on the dial of civilization were being put back. In describing the event the *Boston Daily Globe* said:—

The "Pride of Boston," its school regiment, composed of pupils of the high and Latin schools of the city, and numbering 1,330 lads ranging in age from thirteen to nineteen years, organized as thirty-two companies and forming four battalions, had its annual parade yesterday. For the past two weeks, or since the death of Brig.-Gen. Hobart Moore, under a new instructor the officers and men of the regiment have worked with an energy commendable in the highest degree.

In their neat blue uniforms, with bright eyes and smiling faces, the boys assembled at the school building, Montgomery Street and Warren Avenue, with soldierly promptness at 9 o'clock, ready for the duties of the day with the regiment. At 10.15 the column started upon its march to the common.

Great applause greeted the regiment as it turned into School Street and marched past city hall in column of platoons, giving a marching salute to Mayor Matthews, who stood at the gateway, attended by Private Secretary Nat Taylor, City Messenger Peters, several aldermen and heads of departments. A brief halt was made on Beacon Street before reaching the state house, which passing in column of companies, marching honors were given Governor Greenhalge, who, standing upon the steps of the capitol, received the compliment.

The commander-in-chief was attended by Adj.-Gen. Dalton and Colonels Benton, Kenney, Billings, Moses, Hastings and Page of his military family.

To the lover of peace, to the truly civilized man and woman, to the high-minded patriot, such spectacles are saddening beyond expression. They reveal the fact that, after our country had reached the point where she had by arbitration shown the other great powers of the world a nobler way of settling disputes than by awakening the instincts of the savage in man, and just at the proud moment when it seemed that the flower of enduring peace was about to blossom upon the breast of the great republic, we find the cry going forth, to transform her from the world's harbinger of peace into a military camp; and that this may be effectively done, we find that our boys in the common schools are being trained in the savage art of war.

Every careful student of human life knows that the ideals and thoughts which fill the horizon of childhood color all after life. If during the formative period the ideals which fill the child's mind be essentially noble and humane, if he be taught that his

mission is to help subdue the savage in man, to transform swords into ploughshares and spears into pruning hooks, or in other words, to become a saviour of life and a dispenser of happiness instead of a slayer of his brother and an angel of darkness, he will grow to manhood brave but gentle, manly but loving. He will love justice more than gold; he will see that the man who develops the highest side of his life is the child of wisdom, and that wherever he may go the flowers of joy will spring up, blossom and fling abroad their exhilarating perfume.

On the other hand the child who is drilled in the manual of arms has constantly before him the hour when he may draw the trigger which means death to a fellow-man; he comes to love the sound of the drum beat, and learns to long for a chance to shoulder the murderous gun. He turns to the lives of Alexander, Caesar and Napoleon; dreams of fame through slaughter, of power through devastation and destruction, fill his mind, and by coming to believe it is legitimate to kill his fellow-men when ordered to by a superior officer, the highest and finest elements in his mind are benumbed. And I may say here, what I most profoundly believe, that there can never be an approach to civilization so long as the child mind receives military drill, for the associations, ideals and dreams which necessarily follow in the wake of warlike instruction are so at variance with the ideals which alone can redeem the world from hate, greed and injustice, that until children are taught to entertain a profound reverence for human life, human rights and for justice in its broadest sense, humanity will not know what true civilization is.

IV.

We are informed by the advocates of military drill that there is much to be said in its favor, aside from its possible benefit to the state in the event of war. *We are informed that it gives the boy much needed physical culture.* In reply I would say that, even if this claim were well founded, the possible benefit would be many times counterbalanced by the blunting of the moral sensibilities which attends training in the art of human slaughter, to say nothing of the evil effect in filling his mind with dreams of fame based on the exercise of the savage in his nature.

But let us further notice the claims put forth for military drill on the ground of its value in developing the physical body. On this point there is a diversity of opinions; indeed, it is doubtful, if the spirit of Caesar were not so strong at the present time, whether thoughtful people would advance this as an argument, but let us notice its force. There is probably no man in the United States whose judgment in regard to physical culture will

be universally accepted as more authoritative than that of Dr. D. A. Sargent of Harvard University, and on this point Dr. Sargent observes : —

After the most favorable view possible of military drill as a physical exercise, we are led to conclude that its constrained positions and closely localized movements do not afford the essential requisites for developing the muscles and improving the respiration and circulation, and thereby improving the general health and condition of the system. We must further conclude that in case of any malformation, local weakness or constitutional debility, the drill tends, by its strain upon the nerves and prolonged tension on the muscles, to increase the defects rather than to relieve them. Finally, if the ultimate object of the drill was to prepare young men for the *life and duties of a soldier*, we should be forced to conclude that the drill itself would still be defective as a means of developing the chief requisites for men in that profession.

It will be observed that this craze for military drill, which is one of the legitimate fruits of the war spirit which is being fostered and which finds expression in the rapid multiplication of armories in our great centres of population, does not, according to Dr. Sargent, accomplish the physical culture which wholesome gymnastic exercise gives. Moreover he urges that soldiers to be efficient should receive the gymnastic training as well, and the correctness of this observation is emphasized when it is remembered that the great military powers of Europe give the recruits several months' gymnastic training before they are expected to fill the requirements of soldiers.

Mr. Leverett W. Case, master of the Dudley School of Roxbury, Boston, when interviewed a few months ago in regard to the advisability of introducing the military drill into the grammar schools, made the following observation : —

It is a bad thing for the boys. These public street parades are especially evil things. I have known three or four boys to faint away from the fatigue and excitement on such occasions. Then again, it teaches the boys to look forward to war, and to cherish a desire for fighting which is not desirable. It seems to me that after twenty centuries of religious enlightenment we ought to be able to live without fighting, and the maintenance of standing armies. I believe in fostering a love of nature and peaceful intercourse between one another among school children. Boys should be taught what will be useful to them, but they should not be taught that which would engender a desire for warfare. The Ling system of gymnastics which we now have in the grammar schools answers every purpose. It gives the school plenty of wholesome exercise and that is all they need.*

We are told that military drills give grace and suppleness to the boys. In noticing this point Dr. Sargent observes : —

In reference to the gracefulness that is thought to characterize the movements of young cadets, I can only say it is not the outcome of drilling and marching. The soldier is trained to square corners, straight

* Interview published in *Boston Daily Journal*, Jan. 24, 1894.

platoons, and angular movements. Curves and embellishments are not encouraged, in speech or in action. If you would account for the graceful pose of our National Cadets you must see them from one to two hours a day in charge of the dancing master.

It is further urged that if our boys are drilled in school they will be prepared for war. On this point, I desire to quote the words of Lieut. Col. Thomas F. Edmands of the Boston Cadets:—

"I only know that school drill injures the militia service; and I never saw a school successfully drilled—that is, where the play was worth the candle. It is impracticable to teach the boys anything more than the manual of arms. It is one of the clearest cases ever invented of a little knowledge being a dangerous thing. Boys like it because they are aping the men and wear flash clothes. When they get through school their heads are so swelled by it that they think they know it all, and are unwilling to receive any military instruction of real value to themselves or to the country."

"How about the physical benefits to be derived from the drill?"

"In Boston the effect of school drill has been to make boys round shouldered and narrow chested. I never saw a school company well set up in my life. Except a few of the larger ones the boys are overweighted by the musket they are obliged to carry."

"Then you do not believe the drill adds much to the value of the boy as a subsequent military man?"

"The modern drill regulations are by no means adapted for work in schools under any circumstances. They need a man's brains and muscles. Every time I tell the truth about the matter I generally raise a storm from persons illy informed upon the subject, and from the boys, whose self conceit, engendered by this drill, should be one of the greatest arguments against its further practice."

Even if Colonel Edmands were incorrect, the claim that our youth should be instructed in the tactics of war, in case there may be war, is so peurile and out of keeping with what ought to be the spirit of our century, that those who know so well what will result from filling the brain of the young with visions of military glory, should demand an immediate cessation of this ungodly and savage drill which belongs to the plane of the barbarian, and which is a crime against civilization, the republic and the young. The mothers, wives and sisters in this great republic, and all who love peace, justice and enlightenment, have a great responsibility resting upon them. If the savage is to be beaten back to his lair and the man again enthroned, there is not an hour to be lost.

BOOKS OF THE DAY.

A MIDSUMMER MADNESS.

ONE of the conspicuously prevalent of the many erroneous ideas — or rather whims, for they do not attain the dignity of erroneous ideas — that color the unwritten laws governing so large a portion of society, is one that decrees that rest and recreation are terms synonymous with folly. Therefore during the holiday season it has come to be considered an impertinence on the part of the authors of books to put into them that subtle something which demands thought. It is decreed, and all the weighty critics of our newspaper cricket-dom solemnly chirp the law, that all mental food put upon the market during the months of June, July, August and September shall contain no nourishment, mental, moral or otherwise.

The ban is upon all writers of sincerity and thought in our plutocracy all the year round, and only the good, comfortable, amusing souls are heartily encouraged; for Plutus would not have poor Demos take to thinking, and, for his own part, he is attached to the fiction of etiquette, in which the unravelling of five o'clock tea triviality is raised to the foggy dignity of metaphysics. This he thinks is intellectual expansion combined with amusement; and we have several eminent masters of the art. But in the dog-days the moral thumb-screws are put upon our prosperous, morally knock-kneed literary providers, the lousy *entourage* of Plutus, and they are specially cautioned against any little cricks of the intellect; for poor Plutus, the high and mighty patron saint of American literature, would fain rest his brain during the hot weather, and to amuse himself must elevate his heels above his head.

And Demos? — He is to be educated by the peculiar methods of the Sunday newspapers, and such works of indigenous fiction as throw the dignity of Plutus and his amusements into high relief, and induce a mood of blue reverence in the aspiring minds of a heaven-contented multitude. It is distinctly bad for Demos to take to thinking; and as for that middle class which is the fringe of both the comfortable class and the poverty-stricken class, but which usually with hopeful greed attaches itself to the former, it is to be taught that civilized life is a divine survival of the fittest, and that the divine process is strangling your weaker or more innocent minded neighbor and appropriating the means whereby he lived. From this class springs the greater portion of our men of letters, and so it is eminently fitting they should realize that the path to contemporary literary glory lies in orthodoxy — and the easiest moral path of orthodoxy, the one that costs the smallest pang and effort, is to be merely amusing!

In our commercial society it is very rare for even the most prosperous and respectable writer to have an opportunity of illustrating the divine gospel of the survival of the fittest in the vivid manner in which men of business and political activity illustrate it, but he cannot escape the inexorable laws of a supply and demand community, and he also illustrates its practical working by *strangling his better, nobler nature*. His high reward is respectability and the unqualified confidence of Plutus — a confidence, however, that does not by any means include respect. It is true, Plutus puts literature into his library, because custom so ordains it; but in his estimation of its value and purpose he puts it on the sideboard with the cigars and liqueurs, and this is the inspiring standard which our prosperous *litterati* strain to attain. There are certain imprints in this great democracy of ideas which have the same moral significance to Plutus as the labels on Baron Burton's gaseous beer. They guarantee a milk excitement of the pulse without even a mental pause. An enlightened generation of critics calls this stuff "literature," because art should not appeal to the moral nature, and it should not be immoral, and it should not be purely intellectual. To avoid these nefarious shoals the highest art is to appeal to respectabilism, which is the height of negation in human social life, the zero of love, pity, charity, mercy, humanity — and art.

But fortunately, in spite of this regrettable dominancy in our contemporary literary activity, an intense intellectual curiosity often takes the place of sympathy, and so contraband thought is often encouraged in the very quarters where it is condemned. The hope of every heresy is in curiosity, and hence there is some dissension in every tyranny. In our society the young men and women who are not seized upon with the timorousness of greed often court the delicious shock of a collision with virile, independent thinkers. It is therefore the more unfortunate this extraordinary superstition, that the putting the mind into a state of dormancy rests the physical in man, should have gained such ascendancy in the popular mind. It is the strangest sort of midsummer madness, for since folly is the business of so many, a change of occupation is the truest recreation. And those to whom life is a terribly serious business for all but two brief weeks in the year surely need some philosophy. Mere idleness is not the true specific for weariness. The way to obtain the real luxury of rest is to change one's interests and train of thought.

Life is a bundle of opposites, and we shut our minds up in one rut and become victims of *ennui*. The only conception of rest of the many is empty frivolity. But while it may be true that a dreamless sleeper is in a healthy, normal condition, it is equally true that a dreamless waker is in an abnormal, unhealthy state, without any compensation for the ills that flesh is heir to. At the season of the year when nature is at her best, and when we of the cities get a brief glimpse of her grandeur, instead of our minds shrinking they should expand under the influence of our surroundings. To read Plato or our own master mind, Emerson,

with the music of the eternal sea at one's feet, or beneath the soft sighing of the trees, is to realize the eternal touch of truth in human thought as one cannot in a library, let it be ever so dim and hushed and sanctuary-like.

In starting off on a vacation every one is advised that it is necessary to pack in one's valise "something to read," to beguile away the hours that are unsuitable for boating, bathing, fishing, camping and other pleasures and frivolities. Even the most thoughtless people are peculiarly provident in this respect. But it is the commonest thing to come across young men and women on the verandas of seaside or mountain hotels yawning with ennui because their stock of amusing or sickly sentimental reading is exhausted; and the most incurable devourer of "Seaside libraries" never dreams of reading the same thing twice, unconsciously betraying a gleam of native wisdom underneath a perverted and vicious appetite for ginger-pop reading. I had almost said stimulating, as dangerous intoxicants stimulate before they numb; but integrity will not admit that anything less than thought can stimulate the mind.

It is discouraging and disappointing to one who, from certain signs of the times, is sometimes led to believe in a general intellectual progression in our contemporary American literature, and in an awakening interest among readers, to see at this season the mountains of balderdash on the news stands for holiday reading, to beguile the weak-minded, who are impervious to the tonic in the country air and take a merely animal satisfaction and not a spiritual delight in the beauty of the symbolic miracle of a sunset. The golden glories of summer should warm the imagination into a revolt against these tame villainies of supple mediocrity.

But the amusements of the many are unfortunately limited to those things which excite laughter. To the thoughtful the word "amusing" as a category for thought is blasphemous to man's dignity. Civilization's recreations should be those things which make men think rightly, for thought breeds love, and love is more than instinct. Love develops in us the artistic eye and the religious impulse, and with such company in ourselves we can only truly appreciate the country as a restingplace.

To "loafe and invite the soul" is to rest and think; for if the soul—the seat of reason and conscience—accepts an invitation to loafe with us, we must entertain him in his own way—let him point out to us the "books in the running brooks, sermons in stones, and good in everything." That is the ideal holiday, when we come to know that to think is to rest. The rush and noise of the city is antagonistic to our thoughts, and murders in us that inner minor poet which is born in every man, but to die only too often in childhood. (In reflecting upon the doings of some of our minor poets there is some compensation even in this tragic thought.) But in the country, away from the bustle of the city, we can all live over our "might have beens," and it is good for all of us to live the poet's life during our fortnight's holiday.

The most enthusiastic reveller in the country or seaside's beauty, however, is quite ready to agree with Hawthorne that nature is a most inhospitable host during her frequent summer rain storms. Like many beloved wives and mothers on "washing day," it is better to keep at a safe distance from her; and as next to the pure enjoyment of nature, nothing quickens our thoughts like books, it is well to provide such books as will create a refuge from the horror and bareness of the hotel parlor and save us from the degradation of retailing tattle.

One of the bright signs of to-day is that a few of the younger writers of fiction are being attracted to the vital questions which force themselves on the minds of all lovers of justice and toleration. Through the novel of purpose, when it is touched by genius, we are brought into closer touch with humankind, and we get a clearer understanding of the rights and wrongs of our fellows; we are taught to consider social questions, not only from the political economy point of view, but from the point of view of the victims of political economy. We get all sides of life. The novel with a purpose deals with a broader and more practical religion than is found in any particular creed. The moral novel is the novel that reveals the realities of life—a truly shocking proposition to bigots! It may not be provable in a flash, but it is true in a general way, that every revolution, social or literary, has had its impulse in moral revulsion and never an immoral one. The book with a purpose of fiction or otherwise, is the book of to-day, and should be the one oftenest in the company of the high and serious-minded. The great books of antiquity all had a purpose—many purposes. Our time is fermenting with a great social revulsion, and the thoughtful cannot escape its influence. The man in literature who is not touched by it in some way is a prisoner of egotism.

At this time of the year, when so many are preparing to leave the city for the summer, the choice of books is a matter that should demand as much concern as the location of a summer cottage—nay, more. An incalculable good would be accomplished if people were only as wise in regard to their mental as to their physical needs.

"Art for art's sake," as a dominant creed to which we must all subscribe or be damned, is losing its vicious force; and we can now believe in both art and life. To the younger thinkers of this generation there is a divine purpose in everything; and so art which does not touch this real life about them is not entirely satisfactory.

We are sometimes tempted to think that one of the blessings which are to befall authors in that generation when the ingenious Utopias of contemporary fiction go into effect, namely, the emancipation of the nerves from the tyranny of the mind in the long, wearisome slavery of the desk, will be even more appreciated by the book-reviewers, if such may be expected to persist even unto the millennium, for in the quantity of their production they outweigh the most prolific author, and are

worn with the labor of writing without any of the compensating pleasures of creation, or the *éclat* of literary reputation. When we can give our criticisms of new books to the public with the quick, hot candor, the impression and opinion inextricably intertwined in the picturesque freedom with which we express our opinions over the dinner-table, there may be something vivid and literary, perhaps vital and useful, even in criticism. It is the superstition of the judicial character which has made our criticism so insipid and valueless. How many critics have we in America to-day for whose opinion any sane person cares a snap of the fingers? But in the Utopia which none of our generation will ever enter, the critics will think and not write their criticisms, and they will be as spontaneous as the instant impression upon eye and ear; and criticism will be imbued with a new character and dignity. It will not then be almost entirely abandoned to dullards, as is the case in our day, for the holy traditions of conventional anonymous criticism will be forever destroyed, and native opinions will no longer be discredited; and what quite as important, they will be no longer wrapped in the awful authority of a bleak and cloudy royal "WE." Criticism will not then be so encouragingly consistent, and while it may often be a little perplexing, the color of every cross-patch of questions and doubts will find a place in it, it will be infinitely more amusing. And it will have a social and human value for future biographers and historians, which has never been exhibited by our frigid, impersonal, perfunctory, judicial utterances.

Thus the advent of the phonographic-telegraphic-typewriting machine will unmask the apostolic succession in criticism and show off their admirable parts, as we poor bunglers, limping slowly after our vivid immediate impressions and inward commentaries, can never hope to reveal ourselves. Perhaps the most apparently desperate cases of mediocrity are, after all, only due to the fact that the pell-mell rush of first thoughts and the whole great skein of remote recollections and more remote vistas, fade away and elude the farthest reach of memory when the laggard and awkward medium of pen and fingers is invoked to imprison them. Of course, more men are haunted with illusive hopes than real shapes; but there are certainly many who would set our pulses beating, if they could but waylay the vagabond thoughts that torture and delight them in the moonlit midnight hours. But let them stir, let them thrust but a precipitate leg from beneath the coverlet, and the whole host has vanished and left but a mockery of moonlight, realistic furniture, and despair. We have tried this.

This is one of the hopes that our Utopian romances awaken in the mind of one whose cramped fingers often seem, with the maleficence of suffering, to impart something of their pinched pain to his mind. But I confess that generally there is no sort of fiction that so discourages me as this same Utopian fiction, which seems to have so great a fascination for many minds in these days. The reason is that in all stories of this

kind the greatest insistence is put upon the merely material factors of civilized life, the mechanism of society, and but too little upon the only really significant factors in human life, those moral influences that alone truly civilize life. Our own generation shows conclusively that merely intellectual attainments and the discovery of new physical forces do not constitute civilization, or contain in themselves any solvent for the dissipation of the exaggerated, crude, brute instincts in men; indeed they are but new engines for binding the weak in chains of dependency, and contributing to the blind self-indulgence of those who only tear from nature her secrets to spoil their fellows. The infinite multiplication of machinery has no necessary relation to civilization, and it is not the slightest evidence of moral progression, as the infinite brutality of our competitive barbarism most effectually proves. Such moral ideas as have struggled into existence have been born in the nether world despite the multiplication of slave-making mechanism, and such propagation of them as has been effected in society has been due to the operation of the natural law of imitation. The Utopias of fiction in general produce a weariness in the mind of the reader, and breed apathy, for no sane person can care a rap whether he or his generation escapes a millennium of damnable ugly machinery or not. The human mind and soul crave some high moral hopes to lift them out of the slough of this tragic barbarism of fearful waste, in which mind and body and soul are wholly prostituted to a slavery of senseless mechanical activity,—and our Utopian writers of fiction in general only offer us a picture of a world in which mankind has surrendered its physical beauty and powers in a horrible worship of mere labor-saving machinery. In this way they play into the hands of the common enemy.

These writers appear to me to miss the real spirit of the social reform forces that are gathering in the world. They seem to think that the abolition of labor is the end and aim of this moral revolt against the penury, horrors and misery of our existing social system. Those who read the economics of socialism more than they do fiction know that this is a very gross error, and one which creates widespread misconceptions as to the nature of the social movement that would try the experiment of substituting justice for the law of grab. A Utopia without work for all to do would be a hell within twenty-four hours. It is the power of the few to deprive the many of their work, or all interest in their work, almost as much as the misery entailed by idleness, which makes our existing social state such a grotesque, unnecessary hell. Labor is necessary to keep men sane and healthy, and to insure intellectual and moral progress. One of the principal reasons for the rapid culmination of the evils of our present competitive system into that portentously tragic unrest residing in the heart of every civilized community, is that the rapid multiplication of machinery lessens every man's chances of employment, decreases the value of every man's intellectual mastery of his trade, substitutes cheap, unskilled youths for

skilled workmen, and does not lessen the hours and cares and burdens of a single worker. It denies the human being the right to exercise his faculties and makes him a mere *thing*. This is the curse of machinery under the competitive system. A Utopia of machinery would bring about catastrophe through destroying the necessity for the use of all the faculties. The real moral and intellectual freedom for which we must work and hope is not a freedom from the blessing of labor, but a freedom which will enable every man to get his recompense and happiness out of his labor, without cramping and deforming his whole spiritual life and nature.

For my part I can get along very well without a flying machine, or transportation in a cylindrical tube through the operation of compressed air; and I cannot see what is the relation of these things to the ascendancy of ethics, anyhow. But certain obviously untenable villanies which flourish as the fundamental principles of our common law and political economy *do* concern me and every other man who is taken by the nose and compelled to support them with taxes, etc.; and these things are in contravention of the moral law and every instinct and intuition of sane men. These gross outrages *can* be remedied, and their remedy does not involve the establishment of any Utopia, which might possibly, after all, plunge humanity into a night of moral stagnation. It is my candid opinion that Utopian fiction does more to bolster up established iniquity as the good, practical, common-sense plan of social cohesion as opposed to harebrained schemes of human perfection, than any other factor in our seething social kettle. These pictures of life a century or so hence have a tendency to make people think our social evils will settle themselves out of court; but these moral questions are real questions, facts and not fictions, and they will not, and cannot, be settled by apathetic folding of hands and philosophic sighs of comprehensive sympathy with all misery, and acquiescence in all wrong. The injustice is relative — partial; the justice we seek is the justice of the everyday, common-sense world, measure by measure, this first and that afterwards, embracing the whole readjustment of man's social and moral relations with man, through partial measures piled upon partial measures. In a word, opportunism is the practical programme of socialism; based upon the incontrovertible laws of physical science. Socialism is a scientific, practical and utilitarian system of economics.

We do not therefore wish to create any misconception in the mind of good, "charitable" Mr. Plutus as to our "practical" bent. We are not dealing with comprehensive impossibilities, with the boring and swinging of the millennium, but with concrete material facts, with historical rights, with the common rights of man as shown in the unchangeable laws of nature, and the common laws of man, the latter as made by men for men. Let us, then, ding it into the ears of good Plutus that these are not empty fictions, but those gods he worships so devoutly — FACTS, sober FACTS. I hope I do not altogether lack imagination, but millennial

dawns do not at all satisfy my mind — they are too remote. I am bound to confess — and in this I have possibly some community of opinion with Plutus himself — that I find them as a general rule very unexciting. Usually I find my mind is more stimulated by a Blue book.

I have written with some candor and at some length on this general category of modern fiction because these things came to my pen's point as relevant to the general subject; and in taking up Mr. Byron A. Brooks' "Earth Revisited" the most damaging criticism to be made upon it, from my point of view, is that it shares in some respects the effects and defects of other novels in the same category. But this is, I see, largely the defect of a desire for comprehensiveness, and these speculations as to the possible achievements of applied science have, of course, that relevance which science can claim as the revealer of the relation between physical and moral claims, before denied and set aside with the whip and ball and chain. But science, nevertheless, has its limitations; and the civilizing of life by machinery is conspicuously one of them. Hence my protest against the idea of a community made moral through the domination of machinery. But happily in Mr. Brooks' book there is evinced a fine audacity in tracing certain theories of moral evolution, and when he gets out of the beaten track of Utopia builders he reveals considerable power of original thought, as well as an intimate grasp of some of the pros and cons of the web of theological and ethical thinking.

The story is one that will interest a great many people, who are more attracted by wonders than a reviewer, who lives in a world of wonders, can hope to be. Told briefly it is as follows. A man who dies in Brooklyn, after a hundred years comes back to earth as a reincarnation. He finds the progress of the world in the course of a century has been considerable; and the author's dialogues between the man of the old world and the people of the new show a thorough grasp of the essentials of current advanced thinking and the time-worn subtleties of theology and the old political ideas. The development of the natural forces in the service of man has been wonderful, and morals have evolved entirely from the dubious moral sanctions of the old orthodox religions. In the new state of things, the man with his vague memories and associations of a hundred years ago is assured, "The Christianity of creeds and churches is outgrown. It was once the consummate flower of loveliness springing out of the dry stock of Judaism. But now the flower has fallen away and brought forth the full fruit of the religion of humanity — the Christianity of Christ."

There is a deeply religious moral purpose in the book. In the millennium upon earth, deeds are prayers. Men in this golden age have learned that it is more blessed to work for the common good than to

"Earth Revisited," by Byron A. Brooks. Price, paper 50 cents; cloth \$1.25. Arena Publishing Company, Copley Square, Boston, Mass.

debase themselves in idleness, or barter away their souls for the toy success of commerce. Even the poets and novelists have come to regard such work as is not in some wise a contribution to the general good of mankind, as absurd and superfluous. This is the assumption of our author. The question of benefit is too subtle for discussion here.

There are several instructive chapters on psychic science and hypnotism, showing that the spirit, the being of man, have always, even while but little understood, been the most potent factors in human experience. Science in this new time, after demonstrating the physical laws, is not abashed when it at last knock at the door of the unknown, and it deals boldly with the influence of a departed soul on one still in the flesh. The supernormal is, the author asserts, not supernatural. Everything in a world of wonders is natural.

The moral of the book is evident: To thy spiritual as well as material self be true, for even with the promised land in view and our feet upon its shores, the past *is* and cannot be recalled. By every act of oppression, impurity or dishonor our moral natures are dwarfed. In the change from this life to another we take up the new existence with all our perfections or imperfections; but in no other sense is there any punishment. Death itself is a purifying thought. The immortality of the atom is a guarantee of the immortality of the soul.

The teaching of this book may be summed up in this paragraph: "If there be a God, a heaven, a hereafter, a man has everything to gain by living a good life. And even if there is no God, a man who has lived a life of rectitude and goodness has lost nothing." It is a clean, wholesome book, and will lead many into thinking of moral reforms in a broader and more moral spirit.

WALTER BLACKBURN HARTE.

JUST PLAIN FOLKS.*

Imagination is the wing of the mind. The ability to fully enter into the sorrows, trials, joys and successes of the plain people of earth is no small accomplishment. It is easy to see one side, to jump to the conclusion that other lives are free from the pains we suffer, or, on the other hand, to imagine that life is ceaseless toil and struggle and that the end of it all is defeat. But to know and feel life's hardships, and to say with Walt Whitman, "I am that man," and appreciating the sad fact that very often the warm noon ends in frost, yet taste with others the joys of life — this is sublime.

The author of "Just Plain Folks" has had, in this existence, or another, a varied experience; otherwise he could not depict life with the sympathetic vividness that is found in these pages. The career of a country boy in New York City in search of fortune has been well exploited by Mr. Howells and others. However, the theme here receives a new treatment that makes both profitable and entertaining reading. But, like

* "Just Plain Folks," by E. Stillman Doubleday, pp. 225. Price, cloth \$1.25; paper 50 cents. Arena Publishing Company, Boston.

"The Talé of a Tub," that was written for one purpose and is now, read for another, this book will doubtless often be perused for the story, and the moral missed. Many a man will see himself pictured here and marvel to know how another has so well told his story.

There are phases of life in this book that I do not remember to have seen touched upon before in print. Mr. Doubleday, like Rudyard Kipling, is opening up a new literary preserve when he presents this section hand who squats on railroad land, builds his shanty out of ties and roofs it with patches of tin and bits of old freight cars that have been ditched on dark nights. Up and down the track this man has his little garden, where he raises "praties" and good corn and beans, all "wid the help of Biddy and the children"; and then there is a cow tethered yonder, and a piggery near at hand and a few chickens and geese; for surely freight cars loaded with corn and wheat will leak a bit at times, and who can help it if the brakeman tumbles off an occasional big lump of coal?

Who would think of looking for poetry in such a place? Yet here are high hope and good nature and love that sweetens duty. Here all the tragedy and comedy of life are played, and in such cabins in America, babies are born that sometimes grow to be men who deal out joy or sorrow to untold thousands. Let us not laugh at the section hand. He is a transplanted weed that may blossom into beauty under the sunshine of new conditions. Evolution and the attrition of life do for his children what college could not, and we who sometimes boast that our ancestors lauded at Jamestown or Plymouth, often go to the output of Castle Garden for advice or to borrow money. Certainly he is the man to whom we pay our city taxes and who represents us in the common council.

McAuliffe was a squatter on land from which the owners had not yet "shooed" him off. This man lived comfortably and with much less fret and worry than most Americans — "so he did." His fortunes and faith and hope were all sustained by the good humor that percolated its sweetening treasure through every thought, word and act.

The pork was snapping and sizzling down to a crisp in the spider. The kettle was singing on the stove, and Mr. Bartholomew McAuliffe sat on a quaint board bench just outside the door, smoking and awaiting his breakfast. Like old Jimmy McGurk, "old Bat" made a very strong friend of a very short pipe. He sat puffing away in short little snaps, when Jimmy's boy, Terrence, came down the road and hailed the old man.

Very charming and brightly colored is the word painting of many of these characters whom we have all seen and know so well. They come to us like old neighbors we meet in Europe — we never knew before that we thought so much of them.

One of those rare sweet flowers that push their heads up out of the weeds, looking a trifle paler perhaps, a bit more delicate than the shade, but all the more beautiful, because of the contrasting environment. Just at that moment she came to the door, and she answered Jimmy's grandiloquent salute with a friendly nod and kindly smile of recognition. Where could she have gotten that perfect complexion and figure, and that pretty face? Her mother had, in exaggeration, all the features peculiar to her

race; projecting chin, straight cut mouth, long upper lip, high cheek-bones, but peculiarly bright and pleasing eyes. And old Bat's face was puckered and tanned out of all semblance to beauty, if it ever had any. Thin and bony it was, but strewn all over with lines of drollery and saddened good-humor. A wise and a thoughtful look, too, was there; a face to study. It was funny to hear those people who were cultured, but only half as wise, speak in a patronizing way of "poor, ignorant, funny old Batty McAuliffe."

"Just Plain Folks" is a novel with a mission. Its lesson is to show the struggle of the honest poor with adversity. Life on the old homestead farm, the country boy in the city, the shop girl, the stenographer, the bookkeeper, the day laborer, all pass before us in review — skilfully they are made to take their places in the story. The book will do good. It enlarges the sympathies and brings to the surface the tears of pity; yet many a quiet smile do we enjoy as the leaves are turned.

The chief moral of the tale is condensed in the following suggestive words: —

For revenue with which to maintain the "people's government," shall we not collect that *one particular valuable product* of all "the people" — the value of natural opportunities? A value to which we all have equal right and which if used for the expenses of government and returned to all equally in the benefits of government cannot be correctly called a tax — for it will be no burden and will not diminish wealth, as the payment of a tax on the products of personal industry unavoidably does.

Shall we continue discouraging thrift, by taxing the good things that the industrious produce? Or shall we leave the product untaxed, to use and enjoyment by its producer?

ELBERT HUBBARD.

COMPETENT CRITICS ON "OUR MONEY WARS."

Reviewed by HENRY CAREY BAIRD, the Philadelphia economist; L. A. STOCKWELL, editor of the *American Nonconformist*, Indianapolis, Ind.; J. H. FERRISS, editor of the *Daily News*, Joliet, Ill., and H. E. BALDWIN, editor of the *Weekly News*, Joliet, Ill.

I.

We have no hesitation in saying that of all the books on the United States currency system, or want of system, which the terrible ordeal of nearly thirty years of misery since the close of the War of the Rebellion has brought forth, this is the most striking, the most valuable, the most interesting. No one but a thorough enthusiast and painstaking student, like the veteran author, Mr. Leavitt, could have collected such a mass of important information on this vital subject.

The volume opens with an account of Indian money or wampum, used in New England in 1635 and previously, and comes down to the panic of May, 1893; and a more sad, a more terrible record of incompetency, stupidity and even criminality it would be impossible to find in the annals of any other civilized government outside of England, — where the people simply live by permission, or perish under the dictation, of the credit-monger and the trader. The British Empire exists not for the millions but for a few thousand bankers or credit-mongers and traders. Association, the ever present and dominating need of man, under the

system which gives control of the instrument of association, money, to the credit-mongering banker, places it completely in the power of that banker to determine the conditions upon which association among the people shall take place. The result is the enslavement of the great mass of the people, as now exhibited in Great Britain and Ireland. The statement of our legislation and practice from the date of the adoption of the Constitution of the United States, as given by Mr. Leavitt, is particularly full; and no one, no matter how thorough his reading on this subject, can fail to find in the volume information which to him is entirely new, and of vital importance. How we were reduced to extremities, and brought almost to the verge of anarchy for the want of money, before the Constitution was adopted; and how we blundered throughout the war of 1812-1815, with the notes of suspended banks as the general currency of the country, and with treasury notes which were not a legal tender except between the government and its creditors and debtors; and how this system had by the autumn of 1814 completely broken down, and left the treasury of the United States absolutely stranded, is graphically shown. It was the condition of the government finances which brought about, in 1816, the establishment of the second Bank of the United States; the charter of which expired in 1836 as a result of the war between Andrew Jackson and Nicholas Biddle.

To us the most precious record in this valuable book is the plan of national finance proposed by President Tyler in his annual message of Dec. 7, 1841. This plan contemplated the establishment of a board of control at the seat of government, with agencies at prominent commercial points, for the safe keeping and disbursement of the public moneys, and a substitution at the option of the public creditor of treasury notes in lieu of gold and silver. It contemplated the limit of the issues of notes to \$15,000,000, the receipt of individual deposits of gold and silver, and the granting of certificates of deposit divided into such sums as might be called for by the depositors. It also provided for the purchase and sale of domestic bills and drafts, payable at sight or having but a short time to run. Here was the germ of the greenback and certificate of deposit of the present day. This would have given us a money of uniform and unquestioned value throughout the length and breadth of the land, and would have been a marvellous step in monetary progress. But Henry Clay and the Whigs preferred to make an issue with Mr. Tyler on the question of a national bank, to which he was conscientiously opposed; and thus was he driven out of the Whig Party and into the hands of the Democrats, with Mr. Calhoun as his final secretary of state.

But it is impossible, within our limited space, to give even the most inadequate idea of the value of this book, which should be in the hands of every citizen in the United States who desires to make himself acquainted with our blundering system of national finance.

HENRY CAREY BAIRD.

II.

Samuel Leavitt has prepared a book which entitles him to the gratitude of every searcher after economic truths. The book, "Money Wars," is a great one; not in size, mind you, for in order to do the greatest good it must be small enough to be read by busy men, and cheap enough to be within reach of the great army of producers.

Kellogg and Heath and Brice have written valuable works, but in "Money Wars" we find every act of Congress, including the Continental Congress, affecting the money question.

Quotations from the great dailies, carefully preserved, show the trend of thought along economic lines for the last thirty years.

We said at the outset that Mr. Leavitt had prepared a book. From this it must not be inferred that he cannot write a book. In fact he is one of the best writers on economic subjects in the United States. That so versatile and accomplished a writer should resist the temptation to do what he can do so well, and confine himself to the tiresome drudgery of preparing from the public records an invaluable work of reference, entitles him to the highest meed of praise.

The laxity of the statements made by some of our writers does vast harm to the cause they wish to help. In dealing with facts and figures we should adopt Davy Crockett's maxim. That the seven-thirties were used as money (now denied by monometallists) is clearly proven by the letter of G. L. Daniels to Frank R. Forrest (see p. 204 of the book), where he shows that he bought a farm of Secretary Charles Foster, and paid him, to the extent of one hundred fifty dollars, in seven-thirties as part payment on the land.

The book is as full of ugly facts (for the money power) as a nut is of meat, and should be owned by every honest voter.

The quotations from leading periodicals, and the speeches and writings of leading Republicans and Democrats, are very valuable just now, while so many denials are afloat. The tables, of which there are a number, are believed to be accurate. They are very instructive. The title, "Money Wars," upon a careful reading of the book, proves to be very appropriate.

It will be noticed that we have said never a word about the mechanical makeup of the book. The mere mention of the fact that it is gotten out by the Arena Publishing Company guarantees it to be a gem of the bookmaker's art.

LUCIUS A. STOCKWELL.

III.

The advocates of money reform, after the plan of successful inventors, have simplified their structure until it is plain as a sawbuck; but those who dispute with them endeavor to block their way with Continental money, wildeat, French *assignats* and various obstacles, requiring much argument and some little space to overcome. Many useful books have been printed, which, either from incompleteness or small scope, have

scarcely met the reformer's requirements. In "Money Wars" the author, so far as I can see, has set forth all the facts, covering the field of contention completely. To many he has made his volume simply invaluable, and it will be the standard for quotation and authority. He has pointed out the shoals, rocks and snags; and the common sense of the reader should steer him safely through. These guide marks in history, plain and truthfully set, are as valuable to the one who believes money should be made the instrument by which the changers of the temple should shear the people, as to the one who declares that the government should issue all money direct to the people and regulate the volume thereof.

This book comes at an opportune time. We seem to be at the very hottest point of the contest between Lombard Street and the money reformers. Trade, commerce, manufactures and all productive industries are languishing, owing to the continual rise in the buying power of the dollar.

The American people will not submissively and quietly sit down to starve in a land of plenty. Ireland for centuries has protested and rebelled against a system that has carried about all the potatoes to England, but the American will not wait so long. He cannot see fields lying open, factories idle, safety vaults overburdened, without exercising his Yankee ingenuity in favor of some form of currency that will be more fair and profitable to those who develop the wealth in the first place. In this search for the truth, in this raking of history for precedents, Mr. Leavitt's book will do a great work.

A peculiarity of this work is a classification of the material—first in a chapter covering a hundred years of our nation's growth; then one of seventy-six years; then ten-year chapters up to the Rebellion; and after that a sub-chapter with crosshead for each year up to 1893. In case of disputes as to laws passed relating to money, or other leading events in that connection, you can turn in a minute to the year and see what the real facts were.

This author has shown graphically how we passed from the War of the Rebellion to a period of money contraction that was more costly to the nation than that war. Then came "seven years of famine in a land of plenty" in consequence of that contraction; then various bankers' rebellions and wild fluctuations of real and alleged values, due to the manipulations of the money mongers; until now—"the beginning of the end."

JAMES H. FERRISS.

IV.

"Our Money Wars" comes to us as a most welcome and complete history of American money and finance. It fully sets before us, and all the world, the warnings and examples taken from our nation's financial life, from the beginning to the present. The author has not attempted to elaborate a private or new system of currency, neither does he

philosophize. He has merely gathered up the main facts and shown the obstacles that our great ship of state has encountered in its financial navigation. It is done so clearly that the reader can easily decide what courses our treasury pilots should follow under all varying circumstances.

"Money Wars," like other strong books before it, may encounter that "conspiracy of silence" which has met nearly every similar work, particularly since the war. Yet the author may confidently say with a noted English premier, when the House of Commons frustrated him, "I sit down now, but the time will come when you shall hear me." This invaluable work must sooner or later be answered by the gold basis experts. It may truly be said to have been the product of twenty years of unselfish, methodical labor in behalf of the common people Lincoln so loved to mingle with and serve. When the reply is undertaken, "they shall gnaw a file," his work has been made so condensed, compact, coherent.

The new monetary system, the American science of money, arises so like Solomon's temple, without the blow of a hammer, in the magnificent sequences of our history, when presented in this rigid chronological order (one year upon another, like one stone upon another), that a logical mind at the end sees and understands the structure without need of further enlightenment.

The book is likely to be a classic history of the financial epochs treated; and might well, with some suitable changes, take the place as a text-book of some of the wretched and misleading volumes on political economy that are now used in high schools and colleges. It will surely be of great assistance to our People's party speakers.

Among competent critics who have read the book there is great unanimity as to its value for reference, especially on the part of lawyers. One says: "My partner and I have been looking it over. There is no vamping in it—nothing but clear, straight statements." A prominent manufacturer says: "I have read half the book, and am astonished. Had no idea there was so much in it. There is no rhodomontade, no reliance upon rhetoric even." A national banker says: "I agree with the book that government should issue all money. In fact the stronger the banks the less they care to issue money."

A remarkable fact developed in this book is that the People's party is one of steady growth—no mushroom affair. The Greenback-Labor and Union Labor parties are as much responsible for its existence, as the Free Soil and Liberty parties were for that of the Republican party.

"Freedom's battles, once begun,
Are carried on from sire to son.
Though often lost they're ever won."

H. E. BALDWIN.

PSYCHOGRAPHY.*

Mr. J. J. Owen, for some years editor of *The Golden Gate*, and author of "Spiritual Fragments" and "Our Sunday Talks," has given the reading world a very interesting work entitled "Psychography." The volume is devoted chiefly to relating psychical phenomena. Mr. Owen has confined his discussion in this volume to phenomena occurring through the mediumship of the well known independent slate writer, Mr. Fred P. Evans, he also gives the story of Mr. Evans' work in various parts of the world, and explanations as to how the phenomena are produced, as explained by the influence which acts through Mr. Evans' organism.

I have never had an opportunity of meeting Mr. Evans, and so know nothing personally of the phenomena as it comes through his organization, but I have personally witnessed independent slate writing on many occasions, performed under conditions which precluded all possibility of fraud. Indeed, my wife and I have had messages come on slates held by ourselves, while the psychic was seated several feet from us, and had never so much as touched the slates. The message on one occasion came in answer to questions asked after we were seated and holding the slates, my wife's mother, as well as myself and my wife, hearing the sound produced during the progress of the writing. The psychic had never touched the slates, and the writing took place in my own home. I cite this because many persons who have detected psychics in fraud, or who have never witnessed phenomena under circumstances where legerdemain was impossible, are liable to discredit all such phenomena, which to say the least is unscientific.

Mr. Owen's work is well written, and will prove very enjoyable to those interested in literature dealing with this phase of psychic phenomena. In view of the great interest felt by thousands of ARENA readers in psychic research, and because one of the sitters on the occasion referred to was the great evolutionary scientist, Dr. Alfred Russel Wallace, whose many papers in this magazine have awakened such general interest, I give an account, from this work, of some remarkable experiences which occurred in the presence of Dr. Wallace:—

The most remarkable *séance*, in many respects, for independent writing with Mr. Evans, was one given in presence of the eminent scientist, Professor Alfred Russel Wallace, F. G. S., of England, his brother, Mr. John Wallace, of Stockton, Cal., Dr. David Wooster, one of San Francisco's leading physicians and a member of the Academy of Sciences, and the writer—four persons in all beside the psychic, Mr. Evans. We arranged for this *séance* with Professor Wallace, to come off at nine o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half past nine when we reached his residence, where we were pleasantly received by Mr. Evans, and conducted to the *séance* room, which was a small front room directly over the hallway. The morning sunlight was streaming in at the window, and the room was as light as noonday.

* "Psychography: Marvellous Manifestations of Psychic Power through Fred P. Evans," by J. J. Owen. Cloth; pp. 214; price \$2.50. The Hicks-Judd Company, San Francisco, Cal.

Mr. Evans took a seat at a table with his back to the window. Professor Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the professor, and the writer, behind and a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the *séance*. A pair of medium-size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychography before, was placed upon the table, together with two pairs of other slates; and, a few minutes later, a single slate, with cross lines thereon to indicate that the colored writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, directly under their hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character), we will speak more especially of the *manner* of their production.

The messages through this psychic are always given under what may be regarded as absolute test conditions. All being done in the light and above board, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Professor Wallace, who expressed his admiration of the prompt and perfectly fair manner in which they were produced.

The professor then inquired of Mr. Evans if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates, which he did. In a few minutes we were assured by the psychic that the forces were at work upon the paper, and soon it was found that upon each of the five slips of paper was a finely executed crayon sketch of a prominent spiritualist passed to spirit life, representing them as they appeared in earth life, namely, D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Breed, and upon one slip an unknown spirit picture not as well done as the others.

Perhaps the most remarkable test given at this *séance* was the writing in five colors, by Mr. Evans' control, produced on the under side of the slate with the cross, the writing appearing *over* the white lines. The colors used by the spirit in this experiment are remarkably brilliant. In fact it is the best sample of colored writing we have yet seen through this psychic. The message reads as follows:—

"DEAR FRIENDS: I am pleased to meet you all here, and to you, Professor Wallace, I must express my deep admiration for the noble stand you have taken in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas! too many are bound down to accept that which they do not believe in, merely because it is not fashionable to doubt it. I mean orthodoxy. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now with the glad thought that I will one day welcome you all to the spirit side of life.

"Spirit guide,

JOHN GRAY."

Another most remarkable experiment was given as follows: Mr. Evans placed a sheet of white paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when in less than half a minute there was found upon the upper surface a finely written and beautiful message of one hundred and forty-seven words, signed "Elizabeth Wallace," the name of a sister of Professor Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

The last, and, to the scientist, perhaps the most satisfactory experiment of the *séance*, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by Spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Professor Wallace. This writing was absolutely conclusive of the existence of an independent, occult, intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the author—one from John Gray, the others from three spirit friends, and in a *fac simile* of their familiar chirography. The number of slates written over, including the one with the picture, was eight, containing in all thirteen written messages, which, with the slate picture and six crayon sketches, we consider the most remarkable result ever obtained at a single *séance* with any slate-writing psychic. The duration of the *séance* was less than one hour.

"The above appears to me to be a correct account of one of the most remarkable and convincing *séances* I have ever attended. I have never, on any occasion, witnessed phenomena of so wonderful a character appear with such rapidity and in a manner so entirely free from suspicion.

ALFRED R. WALLACE."

"I agree with the above remarks of my brother.

JOHN WALLACE."

"I entirely agree with Professor Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.

"D. WOOSTER."

The volume is handsomely printed, and contains many illustrations.

B. O. FLOWER.

BOOKS RECEIVED.

"COMMON SENSE APPLIED TO WOMAN SUFFRAGE," by Mary Putnam-Jacobi, M. D. Cloth; pp. 236; price \$1. Published by G. P. Putnam's Sons, New York.

"A MODERN MAGDALENE," by Virna Woods. Cloth; pp. 346; price \$1.25. Published by Lee & Shepard, Boston, Mass.

"MATTER, ETHER AND MOTION," by A. E. Dolbear, Ph. D. Cloth; pp. 407; price \$2. Published by Lee & Shepard, Boston, Mass.

"THE SPECIAL KINESIOLOGY OF EDUCATIONAL GYMNASTICS," by Baron Nils Posse, M. G. Cloth; illustrated; pp. 380; price \$3. Published by Lee & Shepard, Boston.

"UP AND DOWN THE NILE," by Oliver Optic. Cloth; illustrated; pp. 352; price \$1.25. Published by Lee & Shepard, Boston.

"COLLECTANEA HERMETICA," by Dr. Wynn Westcott. Cloth; pp. 52; price 62½ cents. Published by Theosophical Publishing Company, London.

"A FLOWER OF FRANCE," by Marsh Ellis Ryan. Cloth; pp. 327. Published by Rand, McNally & Co., Chicago.

"A BURNE-JONES HEAD," by Clara Sherwood Rollins. Cloth; pp. 164; price \$1. Published by Lovell, Coryell & Co., New York.

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UNION WORK.

THE Union for Practical Progress has now been in existence a little over six months. During that time more than twenty-one centres have been established. Active and remarkably gratifying work has been carried on in many of our great cities, while in many others fine Unions have been formed and will start into the field early in autumn for vigorous, progressive work. Hundreds of sermons have been preached on the Union subjects. Scores of columns have appeared in the great dailies of our cities devoted to the amalgamating of the forces of progress and reform and to abstracts of lectures and discourses given on Union subjects. At least two important state laws in Maryland, one abolishing the sweating evil and the other child labor, are due to the work of the Unions in that state.

During the summer months the work in the cities will necessarily, to an extent, be suspended, but in all the centres preparations are going on, so that in autumn there will be started, from the Atlantic to the Pacific, the most aggressive, and in many ways the most promising, campaign ever inaugurated, looking toward securing justice for all the people and uniting and solidifying the forces for progress. Below we give a news note from England. Letters from remote quarters of the world show that the plan is receiving serious attention in foreign parts, and we should not be surprised if in the autumn Unions are formed in Adelaide and Melbourne, Australia, and in New Zealand and Japan. This great work calls for the union of head, hand and heart of all who love the people.

Although quite a number of one-dollar pledges have been received for our lecture-ship bureau, not nearly so many have come in as should have. No one will be called on to pay these pledges until one thousand have been subscribed. As soon as that number has been received friends will be notified, and the entire amount will be used in placing efficient organizers in the field to form strong Unions at various places. When one remembers what has been accomplished in the last few months, and also considers the immense good that must necessarily result from the simultaneous action of the moral forces from one end of the republic to the other, he will readily see how important a small contribution may be. Many of our readers could afford to sign fifty or one hundred pledges; some could sign ten, others five, and surely several thousand could sign for one dollar. I know if it were possible to carry home to the hearts of those who read *THE ARENA* the responsibility resting on each soul and the possibility of good which this great work offers, not only would the one thousand pledges come in, but many times one thousand. Friends, let us see to it that by September 1, fully one thousand one-dollar pledges are in. Let the ensuing winter mark a new epoch in the cause of humanity, resulting from a union of the moral forces for the triumph of altruism.

NEWS NOTES FROM THE FIELD.

The movement for the union of moral forces in England has been given a decided impetus by the success of the Union for Practical Progress in America. The first steps toward the formation of a National Social Union were taken at a meeting held May 18, in Mowbray House, London. The principal speakers were W. T. Stead, editor of the *English Review of Reviews*, and Rev. Frank B. Vrooman of the American Union for Practical Progress. Representatives were present from the following bodies: London County Council, London Reform Union, London Liberal and Radical Union, the Fabian Society, the London Nonconformist Council, the Trades Union Congress, Toynbee Hall, Oxford House, Mansfield House, Bermondsey Settlement, West London Mission, Christian Social League, the Peace Society, the London Trades Council, the Dockers Union, the Woman's Trades Association, the Pioneer Club, the Coöperative Association, the National Vigilance Association, the Civic Centre, Brighton, the Social Questions Association, Manchester, the Social Reform Council, Cardiff, the National Temperance Federation, the Woman's Liberal Federation, the British Woman's Temperance Association, the Society for Improving the Condition of the People, Glasgow, the Civic Centre, Sunderland, the Nonconformist Council, Chatham, the Free Church Congress, the Recreative Evenings Association, the Land Nationalization Society, the Catholic Social Union and the Helpers' Association. The utmost good feeling was manifested by all present, and work was begun toward the formation of a great National Union.

For several years there have existed local unions in a number of English cities. Among the more important of these are the Social Reform Union, Cardiff; the Social Questions Union, Manchester; the Social Questions Union, Rochdale; the Association for Improving the Condition of the People, Glasgow; the Association for Improving the Condition of the People, Edinburgh; the Civic Centre, Brighton. The present attempt, however, aims to bring all of these local unions together, with every other force in the nation that makes for progress, into one great body capable of concerted action.

THE NATIONAL TREASURER'S APPEAL FOR ONE DOLLAR PLEDGES.

The National Union for Practical Progress, although so young, has accomplished much. *THE ARENA* is now seconded by *The Voice* of New York, and *Public Opinion* of Washington is giving generous notices of our Union work. *The Voice* publishes able symposiums and news notes.

I am informed that the president of the Baltimore Union for Public Good, Mr. Charles J. Bonaparte, who is also a member of the executive committee of the National Union for Practical Progress, drafted a bill against the sweating evil, and with the aid of the Union and Arena Auxiliary Club the measure has become a law. The Union and Auxiliary were also instrumental in securing a law against child labor.

The agitation of the sweating system in Philadelphia has been carried on so vigorously by our Philadelphia Union under the splendid and effective direction of Miss Diana Hirschler, that if a new law is not secured this year it is safe to predict that a bill will pass at the next session. Many columns have been given to this work in the Philadelphia papers, and a strong public sentiment has been worked up.

From all parts of the land come calls for organizers and literature. The harvest is white, but the money required to put the earnest and willing workers into the vineyard is wanting. In view of what has been done, and keeping in mind the gravity of social and economic conditions to-day, I feel that a great and sacred obligation rests with every one to help on this work. Do not, O friends, run the risk of waking up in eternity with blood stains on your souls due to your indifference to a movement so practical and beneficent in character, which will do more than aught else to prevent the slaughter of human lives.

I do not ask anything unreasonable, but wish to submit a plan with which I believe almost every reader of these lines can comply, and which will enable us to put lecturers and organizers in the field and supply various cities and towns with literature, so that within a year we shall have a union of the moral forces in every town and village from the Atlantic to the Pacific. I earnestly desire the reader to bear in mind that these lines are addressed

TO YOU.

The plan is as follows: I desire you to send in at once your pledge to pay one dollar to the National Educational Fund, to enable us to put organizers and lecturers in the field immediately and to keep them there, and to distribute literature giving directions for the formation of unions and outlining work. I earnestly urge *you* to fill out the following blank. You will not be called on for the money until *one thousand* pledges have been received. If you desire to pledge more than one dollar I believe it will be the best disbursement of money you will ever make, because I believe it will go farther toward hastening The New Day than if expended in any other way.

The Subscription Pledge.

I hereby subscribe one dollar to the Fund for the National Lectureship of the Union for Practical Progress, and will pay the same on demand when the National Treasurer shall have received one thousand similar subscriptions.

I also hereby agree to pay one dollar annually to the same subscription fund.

Signed.....

City.....

Street Number.....

County.....

State.....

When you have filled out your pledge and forwarded it to us, see if you cannot get some friend to follow your example.* If they know you have signed and forwarded your pledge, it will have a good influence on them. There is nothing like showing faith by works. The Arena office has opened this subscription by signing for twenty one-dollar pledges.

Now friends, in the name of the great republic, in the name of peace and a higher civilization, in the name of human brotherhood and for the cause of justice and progress, will you not help us to the extent of at least one dollar?

PLEDGES RECEIVED FOR UNION FOR PRACTICAL PROGRESS.

California, \$7; Wisconsin, 3; Washington, 1; Georgia, 4; Illinois, 7; Ohio, 4; Montana, 1; Idaho, 1; New Brunswick, 1; South Dakota, 2; Arizona, 1; Massachusetts, 7; New York, 3; Tennessee, 2; New Jersey, 1; Michigan, 15; Nebraska, 2; Oregon, 1; Pennsylvania, 2; Kansas, 2; Alabama, 1; Delaware, 2; District of Columbia, 1; Iowa, 3. Total, \$74.

Total receipts from the States for June, \$67; July, 74. Total, \$141.

UNION FOR PRACTICAL PROGRESS LECTURE BUREAU.

No department of the work of the Union for Practical Progress is of greater importance than its Lecture Bureau. In the interest of this bureau the national

* We will send as many blanks as you desire.

committee proposes to come into friendly relations, through correspondence, with the various reform agencies in every city, town and village of America.

By arranging carefully planned routes for the lecturers and keeping them busy five or six nights each week, and by a system of frequent stops, thus avoiding long-distance rides, the expense can be reduced to a minimum, and the best talent can be placed within reach of the smallest towns and villages everywhere. There is no reason why our Union Bureau cannot be made the most extensive and perfect lecture bureau in the world. Now is the time for churches, reform societies, radical clubs and interested individuals everywhere to correspond with us concerning speakers, dates and terms.

During the summer months it may be well to arrange out-of-door mass meetings wherever possible. But the great educational campaign will begin in September. It is our intention by that time to have routes planned for lecturers and organizers in the extreme Western and Southern states, as well as in the Eastern cities, and it is desirable that the dates be fixed as far ahead as possible. Among the lecturers who have already been engaged for the coming season by this bureau are the following:—

1. Hamlin Garland—author, poet, reformer. His lectures deal especially with economics and the causes of poverty.

2. Duren J. H. Ward, D. D., A. M., Ph. D. (titles from Hillsdale, Harvard and Leipsic Universities respectively), for two years Travelling Fellow of Harvard University in Europe, recently lecturer at Harvard on the History of Philosophy, for three seasons lecturer on Anthropology in Harvard Summer School, superintendent Working-men's School, New York, member of New York Academy of Anthropology and founder of the Evolution Lectureship, which has for its object the spread of the scientific attitude by sermons from the standpoint of modern natural science.

3. Prof. George D. Herron, occupying the chair of Applied Christianity in Iowa College, and author of "The New Redemption" and "The Christian Society."

4. Rev. E. T. Root, Baltimore, Md.

5. Rev. S. W. Sample, Minneapolis, Minn., an eloquent, intensely earnest and deep student of social questions.

6. Rev. Alexander Kent, pastor of the People's Church, Washington, D. C., a strong, logical speaker.

7. W. D. McCrackan, A. M., author, Boston. Especially familiar with everything that relates to the Swiss methods of government, such as the referendum, the initiative, and proportional representation.

8. Prof. D. S. Holman of the Philadelphia Academy of Natural Science, the celebrated microscopist and inventor of the tele-microscope and other scientific instruments. A special card where a pay lecture could be arranged and made to cover the entire cost of his visit. With his wonderful tele-microscope he reveals the marvels of science on canvas so that they can be understood by children. He also shows the beauties of art and nature in an entirely new and fascinating manner by means of his instrument, explained in a scholarly and interesting way. He can either give his feast in the wonderland of science, and during the same evening present the objects of the new movement, or he can deliver a pay lecture the first night followed by a social reform mass meeting upon the next.

9. Percy M. Reese, the celebrated lecturer on Roman art. His lectures on "Rome and America" and "Slavery Old and New," illustrated with stereopticon, cannot help producing the most vivid impressions on any audience, and convincing them that the basis of American civilization is being destroyed by the same evils that caused the downfall of Rome.

10. Miss Diana Hirschler, president of the Young Women's Arena Club of Philadelphia.

11. Four of the six Vrooman brothers, Revs. Harry, Walter and Hiram, and Mr. Carl Vrooman. Men who are earnest and zealous for a new and higher civilization; they can occupy a Christian pulpit, a secular platform, or a stand for an out-of-door mass meeting with equal ease, thoroughly conversant with every phase of the great social problem. They speak entirely extemporaneously, and have the peculiar gift of contagious enthusiasm.

12. Prof. Frank Parsons lectures on "Public Ownership of Monopolies," "What Shall We Do with the Slums," "Poverty's Causes and Its Cure," "The Liquor Traffic and the Gothenburg System," "The Initiative and Referendum, Woman Suffrage, Proportional Representation and Multiple Voting," "Sound Finance," "The Gospel of Industrial Redemption" and "The Philosophy of Mutualism."

Address all communications in this line to U. P. P. Lecture Bureau, Room 16, Pierce Building, Copley Square, Boston, Mass.

NOTES AND ANNOUNCEMENTS.

Hypnotism in Surgery.

A paper of absorbing interest to all wide-awake thinkers, and especially valuable to physicians, appears in this issue of THE ARENA, written by James R. Cocke, M. D. In it the doctor gives some important recent results which illustrate the great value of hypnotism in surgery. Dr. Cocke's description of how he hypnotizes a patient will be of special interest to our readers. Step by step science is advancing into the psychic realm, and I believe the day is not far distant when suggestion will take the place of chloroform, ether and other anesthetics in surgery; when it will be a very potent remedy in the cure of many diseases. I believe also that it will be very largely used in the treatment of perversity in child nature. We are entering a new realm of knowledge. Hypnotism is only one manifestation, and by no means the most astonishing, which appeals to the earnest student of the new psychology.

Keely's Discoveries and Aerial Navigation.

Many scholarly persons who have investigated Keely's discoveries sufficiently to be able to speak intelligently on the matter believe that he has made discoveries which will prove of incalculable utility to man. In Mrs. Moore's paper she describes the subject of Keely and aerial navigation in such a way as to give the general reader much interesting information. It is not improbable that Keely is not only on the right track, but that he is on the very verge of demonstrating some things which will revolutionize thought along certain lines.

The Brilliant Leader of the Rational Dress Movement in New Zealand.

In our article on "Male and Female Attire" we give a full-page illustration

of the rational costume adopted by Alice Meredith Burn, wife of David William Burn, A. M. Mrs. Burn is a brilliant young woman of the new time. As secretary of the Society of Social Ethics, she has conducted many successful public meetings. She is an accomplished lecturer on problems most vital to woman at the present time. Among her most successful lectures are those devoted to rational dress for woman. The costume of Mrs. Burn shown in the picture consists of an olive-green coat with embroidered front and olive-green knickerbockers. For street wear she uses leggings, as shown in the picture; in the home silk stockings. A silk tunic is worn under the coat. This is belted at the waist and is made of a delicate shade of green, lighter than that of the rest of the suit. The tunic may be made full or scant, as occasion suggests, or it may be made to give the Empire effect, and indeed affords scope for various pretty modifications which may occur to the individual. The following clipping I take from the *Daily Press* of Christ Church, N. Z., May 15. It will be interesting to our readers:—

NEW ZEALAND RATIONAL DRESS ASSOCIATION.

A numerously attended meeting of ladies and gentlemen was held last night in the W. C. T. U. rooms for the purpose of forming a Rational Dress Association. On the motion of Mrs. Ingram, Mrs. J. R. Wilkinson was voted to the chair. Mrs. Burn, the convener of the meeting, gave an interesting introductory address, on the conclusion of which the following resolutions were passed:—

"That the ladies and gentlemen here present, recognizing in growth, physical, mental and moral, the necessity of inculcating a higher ideal of women's dress, do form themselves into an association for the purpose of dealing with the question of rational dress for women.

"That the Association be called the New Zealand Rational Dress Association.

"That the aim of the Association be the bringing about that change in woman's dress which her wider life and increased activity seem to de-

mand, and that the Association, while accepting the most radical ideal, also heartily encourages all stages of reform.

"That the officers of the Association consist of president, vice-president, secretary and treasurer, who shall hold office permanently and have power to fill all vacancies in their number; also that an advising committee of four be elected at every annual general meeting, who shall, with the officers, form the executive of the association, and that this executive have the sole power of electing members to the society."

The election of officers resulted as follows: President, Mrs. Burn; vice-president, Mrs. Wilkinson; secretary, Miss Meredith; treasurer, Mrs. Ingram. The executive were instructed to frame rules and report to a future meeting.

All honor to Mrs. Burn and the loyal band of thoughtful women and men who are furthering the emancipation of woman in far-away, but progressive and enlightened, New Zealand.

Then Dawned a Light in the East.

We are prone to lose heart when we see triumphant plutocracy crushing the joy and hope out of earth's industrial millions, and at such moments many persons imagine that the present is the worst age the world has ever seen. In my paper, "Then Dawned a Light in the East," I have given some glimpses of civilization two thousand years ago, and I have also sought to show how through the energizing influence of faith in man and in the ultimate triumph of the good, through a strong hope and abiding love the downward trend was checked and a powerful new inspiration swept civilization upward. Faith, hope and love give the key to progress, and the motive power supplied by these must be present before man can take any great stride along the upward path of enduring civilization. We to-day are in the midst of one of those great struggles which attend the birth of a new social order — one of those epoch-marking points when a savage condition yields to one more civilized; and though in these struggles nations frequently go down, and sometimes civilization vanishes, I have great faith for our people, for there is abroad so much intelligence, and the spirit of altruism has gained so strong a footing in the hearts of millions, that I do not believe entrenched greed or the lawless anarchy of

capital will be able to defeat the cause of justice or destroy the rights of man. We must not lose faith or hope and we must exercise the broadest love, especially toward those who are fighting against injustice but who do not see the light as we see it. On the other hand, we must cry aloud and spare not wher-ever tyranny, corruption and inhumanity prevail.

Male and Female Attire.

A leading feature of the present issue is Mrs. Ellen Battelle Dietrick's paper on "Male and Female Attire in Various Ages and Nations." The high priests of conventionalism who form the bulwark of mental, moral and economic stagnation have become so accustomed to having their reckless, and frequently absurd, statements taken as oracles that they have grown so careless in their utterances, so illogical in their conclusions and so bold in the statement of absurdities, that one is constantly amazed at the audacity of men who presume on the ignorance of their readers. Last month Mr. Hughes examined the fallacies and absurdities of Prof. Goldwin Smith's position on woman suffrage. In the article by Mrs. Dietrick the ignorance of Professor Smith, or his presumption on that of his readers, is aptly presented, after which the brilliant essayist points out a fact which all thoughtful people realize when they give the subject any serious attention, viz., that men in various ages and nations have worn every length of skirt; that trousers have for ages been worn by women, and that whatever conventionality sanctioned in the dress of men and women has been deemed correct and proper by fashion's slaves, no matter how absurd, uncomfortable or life-destroying. This might have been right in savage or emotional ages, and it may to-day be satisfactory to persons ruled by prejudice or governed by the dead hand of the past; but more and more as this becomes an age of reason, more and more as men and women become truly rational beings, will they emancipate themselves from the fetters of absurd fashionable customs and a

blind subserviency to a narrow-visioned past. All thinking people should carefully peruse Mrs. Dietrick's noteworthy paper.

Rev. M. J. Savage on the Social Unrest of To-day.

"The Present Conflict for a Larger Life" is a feature of this number. In it Mr. Savage states many plain truths which have this winter been uttered more than once by the great Boston divine from his pulpit. Mr. Savage is not so radical on social problems as we would have him, but his position is so far in advance of that maintained by the great majority of Boston clergymen that he rises as a veritable Saul among the reverend prophets of the modern Athens.

Criminals and Prisons.

A very valuable and suggestive digest of the Union subject will be found compiled by Professor Will, which, with his admirable bibliography, will be of great interest to all who use the Union subject this month. I believe that the treatment of criminals will be revolutionized during the next fifty years, as the conscience of the people becomes more and more awakened, and as knowledge relating to the influence of heredity, prenatal causes and early environment becomes more diffused. The stolid and in many ways brutal treatment now accorded to prisoners, who in numerous instances have been victims of an adverse fate rather than wilful and responsible evil doers, will be changed. The aim of the civilization of to-morrow will be to protect society and to work the reformation of the criminal. No thought of vengeance, no brutal spirit which puts the criminal outside the pale of human sympathy, and which ignores causes largely the result of society's shortcomings, ought to find place to-day in the civilized mind. We must work for the abolition of the hotbed of crime—the social cellar. We must enforce upon individuals the solemn responsibility of parenthood and the vital importance of surrounding the opening mind with wholesome environment, and we must seek to make our prisons schools for moral development.

The Supreme Duty Confronting the Voters of Kansas.

The cowardly attitude of the Republican party of Kansas toward woman suffrage will fill with humiliation and shame thousands of earnest men and women, who have allowed the glamour of long vanished glory to blind them to the absolute subserviency of a once great party to the liquor and gold powers. Helen Gougar declares that the action of the Republican party in refusing to endorse woman suffrage in Kansas, and then striving to make it a partisan issue when the People's party showed loyalty to right and justice, is the result of a bargain with the liquor power. I do not know from whom she gains her information, but those who remember how basely the Republican party of Iowa betrayed the cause of prohibition can easily see how its present attitude might be the result of a shameless bargain. Certain it is that nothing is so dreaded by the liquor power as woman suffrage, unless it be prohibition. And it is reasonable to suppose that the Republican wing of the Wall Street party will find no difficulty in securing money to influence all corruptible voters. It will behoove the People's party of Kansas to organize their forces in every precinct and to take extraordinary precautions to avoid election frauds. The battle for suffrage in Kansas is a battle for the protection of the home, for the triumph of purity and morality, for the supremacy of justice. He who votes against suffrage in Kansas votes with the liquor power and for the degradation of society. A solemn, sacred duty devolves upon all high-minded men in Kansas. As they love their country, their state, their children, let them not be recreant to duty. Every minister in Kansas should stand by the W. C. T. U. in this great conflict. It is a battle of morals against venality and rumocracy. Let no minister be found on the side which makes for social degradation. Mothers, wives and daughters also have it in their power to create a state-wide enthusiasm for a noble and just cause by banding together and working for such a victory for principle over the power of

rum and corruption as will electrify the moral sentiment of the nation; a victory of far-reaching significance for a nobler civilization, a purer statehood, a happier to-morrow.

Rev. M. J. Savage on the Religion of Walt Whitman's Poetry.

The most important paper of the delightful series on "The Religion of Our Later-Day Poets," by the brothers M. J. and W. H. Savage—"The Religion of Walt Whitman's Poems"—will appear in our next issue. It is a careful and scholarly study of the profound religious spirit which pervades Whitman's works. Mr. Savage quotes a remarkable tribute to the poet from the pen of the late John Addington Symonds, whose labors relative to the Renaissance form one of the most valuable literary acquisitions of our century. Mr. Symonds virtually claims that Whitman's poems were a saviour to him at a moment in life when he was drifting rudderless. Mr. Savage quotes a number of Whitman's most uplifting lines, with notes and observations. The paper will be a distinct addition to the Whitman literature.

The Rapid Multiplication of Armories in Our Midst.

A feature of the September or October ARENA will be an illustrated article, dealing with the rapid multiplication of armories in our great wealth centres. The rise of class legislation and special privileges, the supremacy of English financial policy over the policy of America—which gave property to the wealth producer but was not favorable to the wealth acquirer—and the rapid multiplication of armories in our midst, have been simultaneous. This is significant, to say the least. The paper on "Armories in the Republic" will be illustrated with a number of pictures of recently constructed headquarters for probable man slayers. The action of the attorney general of the United States in enjoining the toilers instead of the railroad managers in his "Gatling gun on paper" injunction, showed the industrial millions that the one-time railroad

attorney was looking after his old clients' interests; and this, with the sending of government troops into Chicago, did, I believe, more than all things else to goad the toilers to acts of violence.

The Magician Keller Pays a Graceful Tribute to Dr. Hensoldt.

In this issue we give Part II. of Dr. Hensoldt's papers on "Occult Science in Thibet." Our readers will be interested in an observation recently made by the famous magician, Keller in the *Cincinnati Enquirer*. After recounting some marvellous exhibitions of magic which he had personally witnessed in India, Keller continued: "The most wonderful experiences I have ever heard, however, are those related by Dr. Heinrich Hensoldt, *who is the most learned man in this country on Hindoo magic*. Prof. Hensoldt has made a long and laborious study of the wonder of the jugglers of India, and his observations and experience are wider than those of any other man I know of."

Important Papers Dealing with Educational Matters.

Early issues of THE ARENA will contain important papers on educational matters, among which I mention the following: (1) "Public Schools for the Privileged Few," by Charles S. Smart, who was for some time superintendent of public instruction for Ohio. He has had much experience in public school affairs, and writes in a bold and trenchant manner, and his paper will doubtless call forth much comment and arouse some criticism. All educators, however, will be interested in it. (2) "The New Education," by Prof. J. R. Buchanan—a further discussion of the broad new theory of education which seeks to develop the best in the child. (3) "Boston Schools and Teachers," by the author of "The Preston Papers." This paper will also attract much attention.

Psychical Experiences.

A very interesting psychical experience is related by Mr. Fowler in this issue of

THE ARENA. The author is a scholarly gentleman, widely read, and well known throughout the Southern States. He has had many remarkable experiences, during the course of a somewhat eventful life, which cannot be satisfactorily explained by the facts admitted in the old psychology. I repeat what is more and more a conviction with me, that we are entering a new realm in scientific research which bids fair to yield marvellous fruits for civilization.

Rational Dress in Denver.

Denver, Col., is one of those wonderful Western cities in which we find the culture of Eastern centres, unfettered by the corpse of absurd conventionality and uncursed by Anglomania. This, to a great extent, is true of Chicago, Minneapolis, St. Paul, Kansas City and other Western cities which have been settled largely by thoughtful people of older communities, who, like the founders of the republic, have not come under the curse of that conventionalism which dries up the wellsprings of progress, and which takes from a people the power of innovation and of independent thinking and acting. A striking illustration of the sturdy common sense of our Western women has recently been witnessed in Denver, where forty progressive and thoughtful women, under the able leadership of Mrs. James E. Kilton, have adopted the American Rational Dress for street as well as home wear. Mrs. Kilton, who has had the cordial support of her husband, a prominent young lawyer of Denver, is one of those brilliant and thoroughly womanly women who appreciate the high and holy charge entrusted to the womanhood of to-day. She is not content to be a doll or the "echo of an echo," when health, comfort and common sense demand that women of conscience and conviction lead the way for a higher, truer and broader life for womankind. To her and her noble compatriots THE ARENA extends greeting and congratulation, and to them the Boston Rational Dress Club also sends cordial greetings.

English Financial Policy and America's Trusts.

Nothing is more suggestive than that the rise of trusts and monopolies has been contemporaneous with the surrender of the American system of finance to the demands of the gold-holders of Europe and the money-lending class of America; or, rather, since the leaders of the great political parties betrayed their country and her industrial millions to the Shylocks of the Old World and the usurer class of this country. With that betrayal America fell from the position of the leader of nations to a servile imitator of the corrupt civilizations across the ocean. Nothing is more significant than the decline in regard for the rights of men and the rise in the governmental regard for the rights of property over the sanctity of life, which has marked the history of the republic during the past thirty years. Nor could anything be more apparent than that the banks of America, which the Republican party have fostered with such parental care in the past, are the absolute masters of the present Democratic administration; while the giant trusts and combinations have nothing to fear so long as President Cleveland's attorney general is the man who, as attorney for the Whiskey Trust, filed nine demurrers in Boston, declaring that the Anti-Trust law was unconstitutional and void. The confession recently made by the powerful sugar magnate, Havemeyer, that their trust contributed money for the Democratic party in Democratic states, and for the Republican party in Republican states, shows not only how completely the corrupt trusts own both the old parties, but it also reveals how thoroughly the trusts feel that they own the country when their leading spirits dare make such confessions. It will be remembered that a few years ago Jay Gould uttered the same sentiments when under examination. He said, "In a Republican district I am a Republican; in a Democratic district I am a Democrat; in a doubtful district I am doubtful, but I am always an Erie man." How long will the people slumber while

armories rise on every hand and their condition becomes, every month, more and more hopeless?

The influencing of the great parties by railroad corporations, trusts and monopolies, has recently found a startling illustration in the amazing action of the erstwhile whiskey trust attorney and railroad lawyer, who is no attorney general, in adopting a course which could not fail to either crush the industrial millions into hopeless servitude or exasperate them to deeds of violence in spite of the efforts of their leader to prevent this. Why did not Mr. Olney make his sweeping Gatling gun injunction apply to the railroad managers as well as the employees? His failure to do so convinced millions of people that the *New York World* of July 5 stated nothing but cold facts in the following editorial:—

An esteemed contemporary refers to Mr. Olney as having "left the service of the corporations to

become attorney general." He has never left the service of the corporations. He simply took a public position in which his services to them would be more valuable. Does his interference in the Western railroad strikes look as if he had ceased to serve the corporations? They could afford to pension him for life for this one service if he never rendered another.

It is also well for the industrial millions of America to remember that the great Republican dailies of America have been nauseatingly fulsome in their praise of Mr. Olney's unprecedented action. Never has there been such a signal illustration of the fact that the two old parties are one party, under the absolute dominion of Wall Street and the corporative powers, than that afforded by the strike now in progress, unless it was when Mr. Cleveland and J. G. Carlisle found their chief supporters in forcing the country to a gold basis, in John Sherman and his brother Republican monometallists.

LAWYERS' DIRECTORY.

Each member of the following list of attorneys has been recommended as thoroughly reliable and of good standing in his profession.

ALABAMA.

BIRMINGHAM. John D. Watson, 201 1/2 Second Ave.
BRIDGEPORT. Nelson MacReynolds.
HUNTSVILLE. David D. Shelby, 3 1/2 Bank Row.
JASPER. E. W. Coleman.

ARIZONA.

TOMBSTONE. James Reilly.
WILLCOX. G. W. Baker.

ARKANSAS.

DE WITT. E. L. Johnson.
FORREST CITY. Norton & Prewett.
FORT SMITH. J. B. McDonough.
HARRISON. Crump & Watkins.
HOT SPRINGS. Charles D. Greaves, Attorney and Abstractor of Land Titles.
LAVACA. Neal & Rhea.
LITTLE ROCK. Samuel R. Allen.
MARIANNA. C. A. Oney.
NEWPORT. John W. & Jos. M. Stayton.
PINE BLUFF. White & Stephens.

CALIFORNIA.

ALAMEDA. Edward K. Taylor, Artesian Block.
FRESNO. Geo. E. Church, Rooms 4, 5, and 6, First National Bank Building.
HANFORD. Benjamin C. Mickle.
LOS ANGELES. Henry C. Dillon.
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